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Calvinist Contact

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King's College begins its fourth year

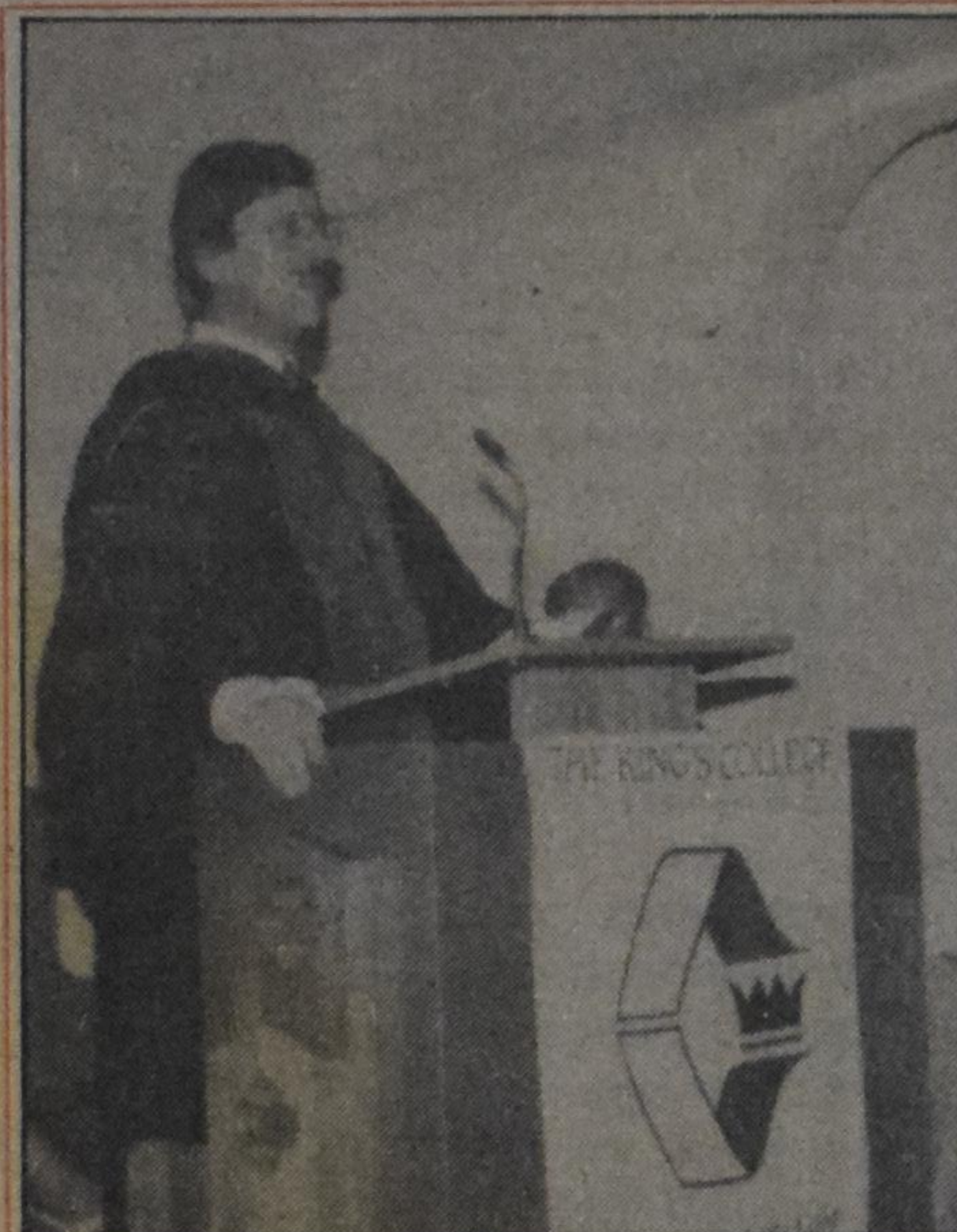
Wilma Binnema VanderSchaaf

The students have arrived at the King's College in Edmonton. Their happy sounds associated with reunion, reacquaintance and optimistic planning filter through the office walls and the office staff once again becomes used to working where the noise level has increased.

This is King's fourth year. One hundred and forty-five students have registered this year - twenty more than last fall. Some of these students have attended King's for a couple of years. Some attend University of Alberta as well. There is evidence of growth in numbers, diversity, as well as valuable experience.

Convocation was held on September 7, at 7:30 p.m. at the Second Christian Reformed Church, located a few blocks from the College. The processional of faculty, staff and students must have given the college constituency a thrill of pride and gratitude. Present on stage were representatives from the Alberta Government, Hon. G. Amerongen, speaker of the Legislature, from the Board of Governors, Rev. Mr. Nick Knoppers, from the Senate, Rev. Mr. Tom Oosterhuis, and from St. Stephen's College, Dr. Garth Mundle. Ms. Margaret Van Ginhoven, Coordinator of Communications functioned as Marshall of the ceremony. The Convocation address was given by Dr. Irving Hexham, Professor of Religious Studies, University of Manitoba. The address was entitled "Culture, Crisis, and Christianity." Dr. Hexham encouraged us not to fear as we develop God's creation. True to King's tradition, the musical selections were excellent.

This year, in the history of the King's College and the province of



CONVOCATION FOR LEARNING: The processional at The King's College convocation included: (l to r) President Dr. Sid De Waal (also pictured in top left), Senate representative Dr. Tom Oosterhuis, Board of Governors representative Rev. Nick Knoppers and convocation speaker Dr. Irving Hexham

Alberta, is a unique and challenging year. President De Waal shared with the Convocation audience how the rather sudden economic crises in Alberta, the pressures to sacrifice academic quality for practicality, and the constant struggle for recognition

and affiliation create special tensions for the college community and constituency. He asked students and supporters alike to be patient. Appropriately, the President of the King's College gave a hearty and sincere tribute to the volunteers (Women's

Guild, Senate and Board of Governors and many others) at this time.

The new year has begun in optimism with hopes for some resolutions to the eight-year-long struggle for the proper recognition of this type of college in Alberta.

Ottawa's solution to inflated economy and deflated image

Bill Van Geest

Early this summer, Finance Minister Allan MacEachen announced the "Six-Five Solution" to Canada's economic problems. The government hopes to reduce the rate of inflation to 6 and 5 per cent in the next two years. Although MacEachen again underlined Ottawa's belief that inflation is economic enemy number one, the new "solution" was also an admission that present policies were not working.

In order to achieve the goal of reducing inflation, the government has again embarked on a program of wage and price controls — but with a different twist than the 1975 Anti-Inflation Program.

The 6/5 program has a number of elements, including:

- mandatory limits on public sector wage increases to 6% for one year and 5% for the following year;
- limits on price increases in federally-regulated industries such as railways and airlines, to 6 and 5 per cent (oil and gas prices are exempt);
- asking the provincial governments to establish controls on their own civil service;
- requesting the private sector to

follow the 6/5 guidelines for wage increases there; and

- inflation indexing of personal income taxes, family allowances, old age security, and public service pensions also limited to 6 and 5 per cent.

Although the limits on provincial and private sector employees are voluntary, Ottawa has said that it will use compliance with its wage restraint goals as a condition for federal spending and aid programs. Rather than use the legal enforcement of the 1975-1978 controls, the government is using its goals as bargaining tool in order to get a broader participation in the program.

In addition to reducing the rate of inflation, there are a number of other reasons for the introduction of the 6/5 program. One is to reduce government spending. Ottawa expects to save \$800 million in the two years of the program. However, this is probably one of the less important goals.

One of the main driving forces behind a rising inflation rate is past inflation. People are always attempting to keep their wages up with inflation or borrowing money with the assumption that inflation will reduce the real cost of repayment. These "inflationary expectations" are what

the government hopes to diminish by forcing or asking people to accept less.

Federal politicians are also using the 6/5 program for political purposes. To respond to the widespread belief that Ottawa was doing nothing about the recession, the government is selling its restraint effort as "a Liberal crusade against the recession." Although the program is by no means a broad effort at encouraging an economic recovery, the Liberals are using it to turn around their low standing in public opinion polls. MPs, Senators, and specially enlisted business people have been given the task of selling the 6/5 solution to the Canadian public.

Because of the influence of big business on the public through the media, Ottawa is particularly concerned with responding to the business world's view of the Liberals as an anti-business, "interventionist" government. Canadian politicians are becoming more and more accommodating to business demands.

More positively, the government hopes the 6/5 program will form the basis of a broad consensus to combat inflation. That is why it is partially compulsory and partially voluntary. Ottawa wants to set an example in its own jurisdiction and then to encourage

and cajole business, labour, and the general public to follow it. This may in part be a response to studies which show that countries such as Austria, Germany and The Netherlands with a high level of consensus between the major economic groups in society have been much more successful in controlling inflation than Canada, which has very little social consensus. This approach is also consistent with the belief (but generally not the actions) of many Liberals, including Pierre Trudeau, of the need for cooperative economic planning between the main economic groups.

If this approach is unsuccessful, government is threatening to impose compulsory controls on the private sector as well as the public.

On the public's side, if no reduction in inflation takes place and a subsequent economic recovery does not occur, support for the 6/5 solution will tumble from its present high level to nothing.

Next week:
Missions Issue

Viewpoint

Continuing Christ's mission

Dirk Hart

Editorial

"Evangelism is first an attitude and only then a program. If the attitude isn't there it makes little sense to engage in the program." That is the kind of statement frequently written in Sunday bulletins and heard from pulpits.

It is true. But not very helpful.

It is the kind of thing that can be said about almost everything in and around the church. Because the church is a faith community.

Prayer is first an attitude. And only then an act. I think it was Spurgeon who suggested that if you feel like praying you should by all means do so. If you don't feel like it you have even greater need to get on your knees and do it. The attitude leads to the action and the action teaches the attitude.

We can say this of worship. Children say that kind of thing to their parents often: "We don't feel like going tonight." Every generation has said it and heard it. But they go anyway. The act of worship teaches the attitude. And afterwards they were glad they went.

When the Christian Reformed Synod of 1978 adopted a report on the principles of evangelism, it affirmed the report as "a framework for the churches in their evangelism task" and urged the churches "to reflect on these guidelines as they engage in the work." The first guideline of the report was "Faithful obedience: Biblical evangelism is above all evangelism that is done." In the doing of it, the attitude that is necessary grows and grows. Instead of waiting for the right attitude to come, it is more helpful to see mission and evangelism as part of the unfinished kingdom task of "teaching them to observe all that I have commanded you" (Matthew 28:20). Whatever Jesus commanded the disciples, is now commanded us.

Orlando E. Costas writes, "The way out of the present crisis in the North Atlantic church does not lie in the

church itself: in more relevant programs, up-to-date methods and techniques, the efficiency and talent of its leadership or in a return to old patterns. Rather the way out of the present situation lies in a renewed insertion into the mission of Jesus Christ. It lies in the disposition of the church to humble itself before Him, in its willingness to let Him take control of its life and ministry, to let Him set its missional agenda and transform its members, by His Spirit into effective vessels of His grace" (*The Integrity of Mission*, p. 21).

Once the Holy Spirit was given at Pentecost, the disciples of Christ saw themselves as continuing Christ's mission to the world. The Holy Spirit is the guarantee of covenant inheritance and the downpayment or first fruit of kingdom shalom. In fulfillment of the covenant promise to Abraham and in obedience to the kingdom mandate, they set out to disciple the nations. And when the first persecution broke out, their converts continued the unfinished task (Acts 8:4). The apostles had done their work well. For evangelism is not only leading people to Christ, it is leading people to follow

Christ, observing all that Jesus had first commanded the apostles.

Evangelism, we said in this space last week, involves making disciples who share in the mission of the church. Discipling is not complete until we are involved in Christ's sending. That is what makes the church apostolic: a gathering out of the world in order to be sent right back into it. But this time with fellow believers at our side and the promise of Christ still ringing in our ears, "Lo, I am with you always, to the close of age."

That promise makes sense only in the context of all the dangers and sufferings of knowing you are in the world and you may be thrown to the lions. It is a comfort to the afflicted who are involved in an arduous task. It cannot be used by those who never go outside the gates of Zion.

When Jesus said, "If any man would come after me, let him deny himself and take up his cross daily and follow me" He put that in the context of His own mission and that of His followers (Luke 9:22,23,26).

Following Jesus is as Orlando Costas says, "An insertion into the mission of Jesus."

The 6/5 dancestep of frugality

Bert Witvoet

Editorial

It's good to see the federal government launch an active program which is designed to improve the economic situation in Canada. The 6/5 per cent guidelines for increase of wages and prices are almost the first indications that Ottawa is doing more than just letting the market solve its own problems. Canadians were getting frustrated at the apparent lack of leadership. Now at least there is a positive agenda we can latch on to.

The response to the 6/5 program has been mixed. Labour unions generally denounce it as an unfair policy. It robs them of the opportunity to catch up with more fortunate sections of the workforce. Comparative bargaining is a favourite pastime. You can always find groups of workers who make more than you do. The 6/5 per cent guidelines tend to freeze the present inequalities. What the labour unions do not want to see is that the inequities of the present situation fall more

heavily on the shoulders of the majority of Canadians, who are not unionized. They are the ones who often work at a minimum wage. This would be a good opportunity for the unions to speak out on behalf of those disadvantaged workers.

Business has been more positive in its response. Most companies eagerly accept the wage control part of the package, of course. But more responsible business leaders like Ian Sinclair, who heads a committee called the Private Sector 6/5 Committee, is urging the business community to apply the same guidelines to prices and profits. Even Bell Canada has been convinced (coerced?) to keep its prices down to six per cent this year.

Opposition parties and provincial governments have been less than enthusiastic. They consider the federal approach simplistic. Provincial premiers indicated a willingness to consider, provided the federal government would look at their proposals for a more comprehensive battle against the economic woes. Job creation and stimulation of the economy through a lowering of interest rates would more firmly set us on the path of economic recovery, they feel.

The provincial premiers have a point in suggesting that the 6/5 per cent guidelines only skim the surface of the economic pot. It is too bad, however, that their communiques so often come

in the form of a bartering offer. Why not accept the federal proposal and give strength to it, since it is, at least, a step in the right direction.

Unless we slow down the demand for greater income, both from the side of the wage earner and the investors and owners of businesses, we can never hope to solve our economic troubles. Our collective and individual greed play a significant role in the creation of a huge national debt (thought to be \$135 billion by the end of the next fiscal year).

Not that the 6/5 program will solve all of this. There can be little doubt that the whole economic system is so bad at the core that any remedy will look like a bandaid application. There can be no healing of the economy until men and women are willing to lose all for the sake of the kingdom.

Nice slogan. But what does that mean concretely?

Implementing policies that bring us to a realistic and just lifestyle: which in turn means death to the profit motive as the sole leading force in business, an end to exploitation of Third World countries, greater respect for the land which belongs to our children, a breakdown of centralizing forces in the name of efficiency, a resistance to automation and computerization when the quality of work is lowered, a reduction of interest rates to perhaps one per cent above the level of

inflation, a voluntary ban on the production and consumption of useless products, a strong fight against acid rain and other pollutants, a just sharing of the workload so that no one needs to be fully unemployed, an end to militaristic budgets ... The list can go on for some time.

In the light of this extensive list, the 6/5 per cent guidelines are not getting at the real problems at all. All they do is stress some measure of frugality. And frugality will gain some friends. But stewardship and justice? Now there's an unpopular pair. Even Christians cringe at the thought of what it may take to exorcise those spirits that have for decades violated the demands for justice and stewardship. Those spirits can only come out through fasting and prayer.

To really tackle the problems of our economy we have to be prepared to sacrifice. None of the remedies provide immediate relief. There is no easy way out of paying for past irresponsibilities.

Isn't God's creation wonderful? You can't fool around with it and escape payment.

Isn't Christ going to usher in a healthy economy some day? What a relief that we don't have to do it.

Aren't we supposed to be busy in the meantime bringing in healing where we can? We don't have to sit around twiddling our thumbs.

Calvinist Contact

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Letters

Brouwer's approach is naive

Dear Sir:

I feel compelled to react to a report on a speech by Dr. Brouwer about the nuclear arms race, September 3. This speech, if the report was correct, was at the least, negative and has the taste of pacifism. Brouwer's reasoning is very unrealistic. Of course, every human being in his right mind knows that war is terrible in every form, with every kind of weapon. But history tells us very clearly that we are not living in a utopia but in a sick and corrupt world of total imperfection. If I may presume that Dr. Brouwer is a Christian, then his approach to this problem is very naive. It is alarming that he overlooked the real intentions of the men in the Kremlin. As an intellectual, we must know that communism denies that man has a soul. The theory of Karl Marx explains that the world is materialistic and humanistic. We in the

free Western world must be thankful that we still can live, with all the many shortcomings, in a democracy. This condition serves the people, but in communism the people serve the state. While communism proclaims to give a paradise to the working class people, it has created total slavery, also for the people in eastern Europe.

Neither NATO nor the USA has ever tried to frighten, let alone blackmail, the rest of the world into submission. But their atomic arsenal, frightening by human standards, serves as an effective deterrent against Soviet military attack. This deterrent policy is very realistic. And don't be misled by the accusation that the American-made missiles are so destructive. The same is applicable to the Russian-made missiles.

If the West wishes to survive and keep its freedom, it must be

armed, never mind the hysterical pacifists.

I remember the day in 1943 that my neighbour (he was a Jew), went on transport to the gas-chambers in Dachau. His last words to me were: "Blood shed for human freedom is never wasted." This freedom is precious and a God-given privilege. Let's esteem it highly.

And when the future of this world looks very alarming, let us march on with the conviction that every effort of man to bring universal peace is doomed to failure. But we as Christians may have the assurance of faith given in Psalm 7: "The Lord is my light and my salvation, whom shall I fear? When evil men come to destroy me, they will stumble and fall, and though a mighty army marches against me, my heart shall know no fear! I am confident that God will save me."

Herbert Goodhoofd, Sr.,
Stroud, Ont.



Keith Knight
Off the cuff

Unlike my father, I am not a sports nut. I don't listen to radio sports announcers nor do I watch the evening sports roundup on TV. These men (and women) take their jobs much too seriously. They come across as prophets of doom in their announcements of a "wrong kind of trade" between two sports clubs. With all the intensity they can muster, they announce the demise of the local baseball or hockey or football club because a key player has been injured. They talk about the death of a team as one would about the death of a mother.

My wife will not ever become a Monday night football widow. Instead she's a Wednesday night consistory widow ... and there are times when I wonder which is worse.

I'm all for recreational sports. I like playing a bit of baseball or soccer. I enjoy watching youngsters play the game in the nearby park. That, to me, is sports.

Televised sports is big business. Frankly, I don't like seeing grown men cry over a bad pass while they're munching on popcorn in front of the TV set. It's nonsensical ... foolishness. Besides, the popcorn gets all soggy.

There must be something better to do in the evenings or on a Saturday than to be plugged into the television set, programmed to watch some sort of game, interspersed with beer commercials.

I was convinced of that when I had my Monday morning brew in the coffee shop. Black, no sugar.

"What's new?" I asked the man on the next stool who was reading the newspaper.

"Blue Jays won", he offered.

"No, I mean in the world; what's new in the world?" I was straining to read the news section over his shoulder but he had it covered with the sports section.

"Manchester United won their match on the weekend," he offered, taking pride in the fact that he noticed the British soccer results.

Not what I had in mind. I asked him if I could borrow the front section, where the news was.

"Take it," he said. The section seemed pristine, without creases, almost untouched by human hands.

To that fellow, and probably to thousands of others, the sports was his news.

As I walked out of the shop, I thought: "Poor man, he'll never hear about the war in Lebanon."

The sportsman on the stool, seeing me leave, may have thought: "Poor guy, I didn't even tell him who won the all-star game."

Rock music is an abomination

Dear Sir:

I find Bill Van Dyk's viewpoints in "The Devil in Rock Music" (July 16), questionable.

I do know, for instance, what other born-again Christians (like Bob Larson), such as Jimmy Clanton, Ray Peterson, who were very popular musicians of the 1950s and 1960s eras, say about present rock. When Jimmy Clanton was asked about it by Jim Bakker of the P.T.L. Club, without hesitation he strongly denounced the rock music of today, stating that it was of the devil, and that Christians shouldn't mess with it.

Mr. Van Dyk states, in effect, that Bob Larson doesn't really know what he is talking about. Ironical indeed! One would think that if anyone would know anything about rock music it would be those nearest the rock scene, as these people were.

Furthermore, rock musicians, who are not Christians, know something about the devil, too. A number of them admit to the hellish torment of loneliness, frustration, rebellion, alcoholism, drug use and, yes, satanic torment. As far as satanic activity in the extreme is concerned, one musician admitted that songs were given to him directly by a demon. Another claimed that while he was playing his instrument he was not aware of what he was playing, but felt the forces of demons producing the music, as it were, through him. The question is, are we to try to get as close to the fire as possible without getting burned?

Even Christian rock is under scrutiny by serious Christian musicians. What's being sung is not bad, but the beat and rhythm of rock that accompanies it causes suspicion.

Certainly we can agree with Mr. Van Dyk that to blame all of life's ills on rock music is wrong. But music does play a big role in our lives. It is part of the whole problem. I don't believe Bob Larson is so simple as to believe that the root of all evil is rock music or its culture. He was simply speaking on a subject that he was best familiar with, and had some authority on, as he was led by the Holy Spirit.

Mr. Van Dyk concludes that we should be more like Mother Teresa. I wonder what Mother Teresa thinks about today's rock.

Are we then to reject today's rock musicians? Not at all. We can love them, and should reach out to them whether in personal contact or by aiding ministries that reach out.

Harry De Boer,
Wyoming, Ontario

Dancing for God's pleasure

Dear Sir:

According to Grace Miedema (Sept. 3), preaching and singing are enough to satisfy a congregation's need for joy and uplifting. Because Ms. Miedema will not feel happier when watching liturgical dance than she will while singing a hymn or listening to organ music, she condemns dance as inappropriate entertainment.

Such a questionable view of liturgy is, I believe, a byproduct of the current myth that pleasure is the thermometer of meaning. On the contrary, there is meaning in

our praise only when we actually become intimate with a holy, good and fearsome God. Despite our frailty and stumbling, God has provided us with a variety of acceptable means of approach through Jesus Christ.

Communal worship is the meeting place of a self-revealing God and of lives learning how to yield. Numerous ways of praise reflect this basic tension; music, tithing, preaching, dance, fasting and communion, to name several, are all rich in their ability to portray a combination of hope and fulfillment, suffering and release, sorrow and pleasure.

Let us sing, tithe, preach — and dance, primarily because God will be pleased. Let us thank God that through these means we also learn about Him and can come close to Him.

"Let them praise His name with dance ... For the Lord takes pleasure in His people" (Psalm 149:3a, 4a).

Debbie Carroll,
Toronto, Ont.

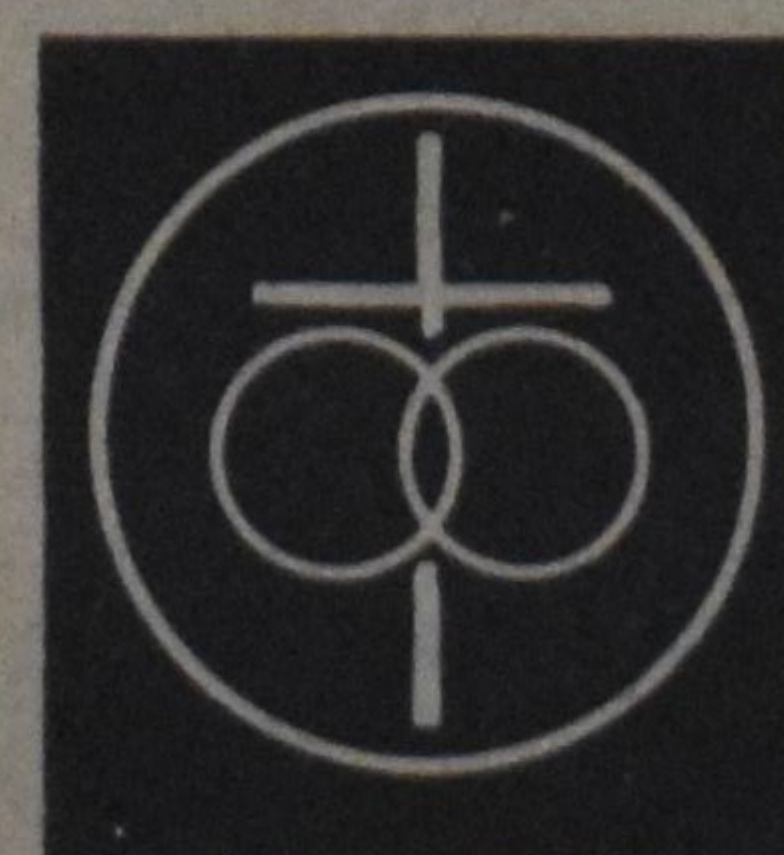
Watch your language

Dear Sir:

An item in one of your recent issues, "Detesting the Anabaptists," caught my eye. I'm glad that Classis Eastern Canada has asked Synod to change the wording of the Belgic Confession from detesting the Anabaptists to only rejecting their error. But it leaves me wondering what our "error" is. Such language between evangelical groups in the 20th Century

is surprising, and has the potential of causing offense. If Reformed groups on the one hand, and Brethren in Christ and Mennonite groups on the other hand, are to challenge and encourage each other in Canada today, a bit more clarity is needed.

In Christ,
Gordon Nickel,
Acting Editor,
Mennonite Brethren Herald,
Winnipeg, Man.



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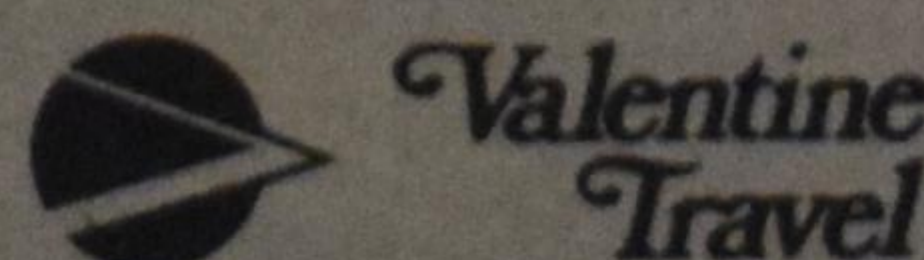
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Church

Pastoral Pondering

You think what you read

Time and again I've been deeply troubled by the appalling ignorance among our people of even the most fundamental aspects of Christianity and many other developments in our world. What is going to happen to the church and kingdom of our Lord if we refuse to take account of all the treasures of wisdom and knowledge that are available to us in Christ Jesus? T.S. Eliot, the great English writer, put the spotlight on all of us in words he wrote many years ago:

*We are the hollow men
We are the stuffed men
Leaning together
Headpieces filled with straw.*

I'm convinced that the decline of true spirituality and mature Christianity goes hand in hand with an unwillingness — or perhaps an inability — to be interested in reading good Christian literature. In the face of all that is happening in the world and in the church we are called to "be strong in the Lord and in the strength of his might" (Eph. 6:10). We desperately need well-instructed, solid and stable Christians. Such folk have been the backbone of our Reformed faith, in the past. The Christian who hungers after truth will not be easily taken in by those who proclaim another gospel. On the contrary, he will approach the times with a depth of knowledge and Christian discernment.

God's people can only make an adequate response to this Twentieth Century when they remain hungering and thirsting after the growth of spiritual maturity that marks the true followers of Christ in every life situation. Why waste your time on cheap novels and comics when you might be reading Herman Bavink, Abraham Kuyper or Herman Ridderbos? or be the companion of men and women who, by God's grace, gave character and uniqueness to the Reformed faith we profess? There is the sheer joy of discovering how glorious our redemption is. If you do not want to starve spiritually in the midst of plenty of good literature, you ought not to settle for anything less than the best.

Rev. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Background to recent sermons

With the sermon series on the family completed let me mention some of the reference material I read for them. The texts on which the four sermons were based were Joshua 24:15, Proverbs 3:33, Proverbs 1:8, and Colossians 3:18-21. In preparation for these sermons I also read a few books on the family. A couple of these I would like to call to your attention. A powerful book I found to be *Our Dance Has Turned to Death*, by Carl W. Wilson. Its title refers to Lamentations 5:15. In it Wilson gives a penetrating analysis of the family in the American context. The book reads easily and is well worth your time.

In connection with the sermon prepared especially with pre-teenagers and teenagers in mind, I reread Dobson's *Preparing for Adolescence*. Read this book and let your teenagers read it and discuss it with them. *Christian Child-rearing and Personality Development*, by Paul D. Meier is also very good as is Tim LaHayes' latest book, *The Battle for the Family*. In the latter this American author deals with some fifteen forces of evil affecting the family. Humanism is enemy number one. Others are television, easy divorce, women in the work force, pornography, rock music and several others. This book is a sequel to his recent *The Battle for the Mind* in which he exposes humanism as it sweeps our western world, particularly our educational institutions and governments. Another good book is *What is a Family* by Edith Schaeffer.

Rev. R. Koops,
Grace Chr. Ref. Church,
Chatham, ON

Out with negative thinking

Many people, also Christian people, think very little of themselves and walk around with an inferiority complex. In great frustration they constantly talk in terms of the negative about themselves. That mental attitude has something to do, I believe, with the kind of statements in scripture which speak about man's inability to do anything good (cf. Rom. 3:10-18).

Is it possible to justify our thoughts on this basis? Of course not. In Romans 3 the apostle speaks about people who had not yet come to the knowledge of Christ. A person in that condition still lives in the darkness of his own life. He doesn't know himself and has no idea where he is going.

But now notice what this same apostle says in Eph. 4:20: "You did not so learn Christ!" And he goes on to say: "Be renewed in the Spirit of your minds and put on the new nature, created after the likeness of God in true righteousness and holiness."

Christianity is a matter of doing. Isn't that what we read in Philippians 2:12: "Work out your own salvation," and again in Eph. 3:20: "Now to him who by the power at work within us..."? We must face up to what we are and can do in Christ. There is no excuse. Take hold of yourself in Jesus Christ. There is only one way to come to grips with a negative view: do not run away, do not panic. You recognize that you have a problem. So you measure it and you deal with it. You face problems and you realize that you have the resources in Christ to overcome them. But it demands openness and honesty. That is painful but the scriptural requirement. Be a Christian till it hurts. Reject

the way of escape. Don't act like a fugitive. That's characteristic of the old life.

People suffering from "personality absorption" are wrapped up within themselves. As a sponge soaks up the water so they live unto themselves. What, then, can they do? Jesus gave this answer: "Become like a child." If they - or you - could only unbend they would discover that they are being held in bondage by their fears and pride.

If you have this problem, do admit that you need help. Go to the Lord and his people and say: "I'm frozen stiff; a breakthrough has got to come; pray for me and lead me." Honesty is still a Christian virtue. With the confession of helplessness comes the way of victory. You become committed and excited. There is now an eagerness to get involved in the things of the Lord.

Think of the little things you can do. Opportunities are unlimited. Find a need. Give a hand in our refugee-program. Get on the phone and offer your help. Be outgoing and hospitable. Surprise people with something you have made. Say yes to life. Help others to come alive.

None of these things cost money, but they give enthusiasm and purpose to the living of these days. There comes a time to stop moaning. That time is now. The Lord is calling.

Dr. J.S. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Saturday evening praise and fellowship evenings

For a second year, commencing September 25 at 7:30 p.m. and every second Saturday thereafter, the spacious Fellowship Hall of the Clarkson Christian Re-

formed Church will fill with the blessed sounds of Praise and Worship to the Lord. Led in song by the talented pianist Colleen Reinders and singer Grace Reinders, everyone thoroughly enjoys the many selections of spirited songs.

The teaching that follows has been given over the past year by pastors of the Chr. Ref. Church as well as special guests including the testimony of members of the Chr. Ref. Church. The organizing committee also presents special evenings throughout the year such as last year's Easter Pageant by the Christian Church on a Hill which drew over 200 people. The evening concludes with fellowship, coffee and tea.

Why a Saturday night? In the words of one of the committee members, "I couldn't think of a more beautiful way to spend a Saturday evening in preparation for the Sunday by praising and worshipping the Lord in fellowship with believers." He added to that, "Judging by the overall attendance during the year, the need and desire for such an evening has overcome any inconvenience of a Saturday night."

Adults, teenagers and even children come to the Praise and Fellowship evenings. The praise is joyful, the worship is exalting, the teaching is sound, and the fellowship is very loving.

If you would like more information on how to start having Praise and Fellowship evenings in your church, please write to: Mr. Gerrit Verstraete, 39 Pine Ave., S., Mississauga, Ontario, L5H 2P5.

If you're in the Clarkson area call 274-0646 and join us. G. Verstraete

FROM COAST TO COAST

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapuskasig-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

Church News

Christian Reformed

Called

— to Edmonton (Maranatha), Alta., Rev. John Zantlingh of Dundas, Ont.

New address

Rev. J.W. Van Weelden, 6

Sunnylea Cres., Grimsby, ON L3M 2Y1

Rev. John Bolt, 143 Limeridge Rd. W., Hamilton, ON L9C 2V3; telephone: (416) 388-8045

Rev. Philip Stel, 228 Holgate Rd., London, ON N5V 1C2

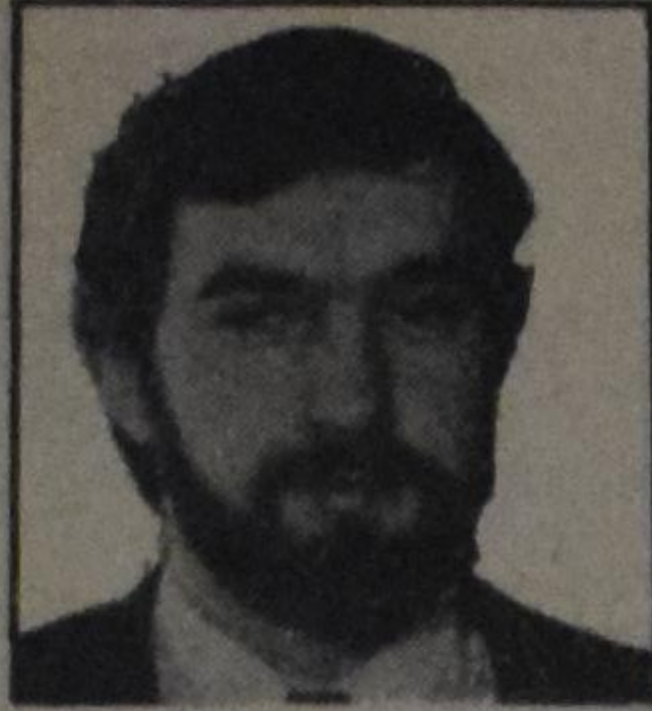
THE BACK TO GOD HOUR

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Chalkmarks

By Harry A. De Vries



McBurney tax appeal carries on

On August 21 of last year, lawyer Richard Fitzsimmons, on behalf of Lyle McBurney, filed a statement of claim in the trial division of the Federal court stating that Revenue Canada's reassessment of his contributions to the Ottawa Christian School Association and the Community for Christian Learning of Ottawa in 1976 and 1977 were ill founded both in law and fact.

On July 6, Lyle McBurney and his lawyer, Richard Fitzsimmons, met with the government lawyer and a Mr. Remy Saveria, the government witness for a pre-trial examination. According to a newsletter of the Citizens for Public Justice (CPJ, and formerly called the CJL), "The bulk of the government's examination of Mr. McBurney was directed to the identification of various documents of which Revenue Canada wishes to rely during the trial. These are primarily the returns of information filed by the two Ottawa and Agincourt schools in question." And, continues the newsletter, "the bulk of the questions which Mr. Fitzsimmons asked of Revenue Canada's witness, Mr. Saveria, concerned the calculation of the portions of Mr. McBurney's charitable donation claims which were disallowed."

At the examination, the government witness did concede a mathematical error on its part in McBurney's 1976 income tax return, but he would not explain why the tax department had based its computations on paragraph nine of Circular 75-23 rather than on the more generous paragraph seven. Neither could he explain the inconsistencies — which the newsletter terms, "more or less arbitrary calculations" in the crown's "cost per pupil" formula used to determine the amount of deductions for each school.

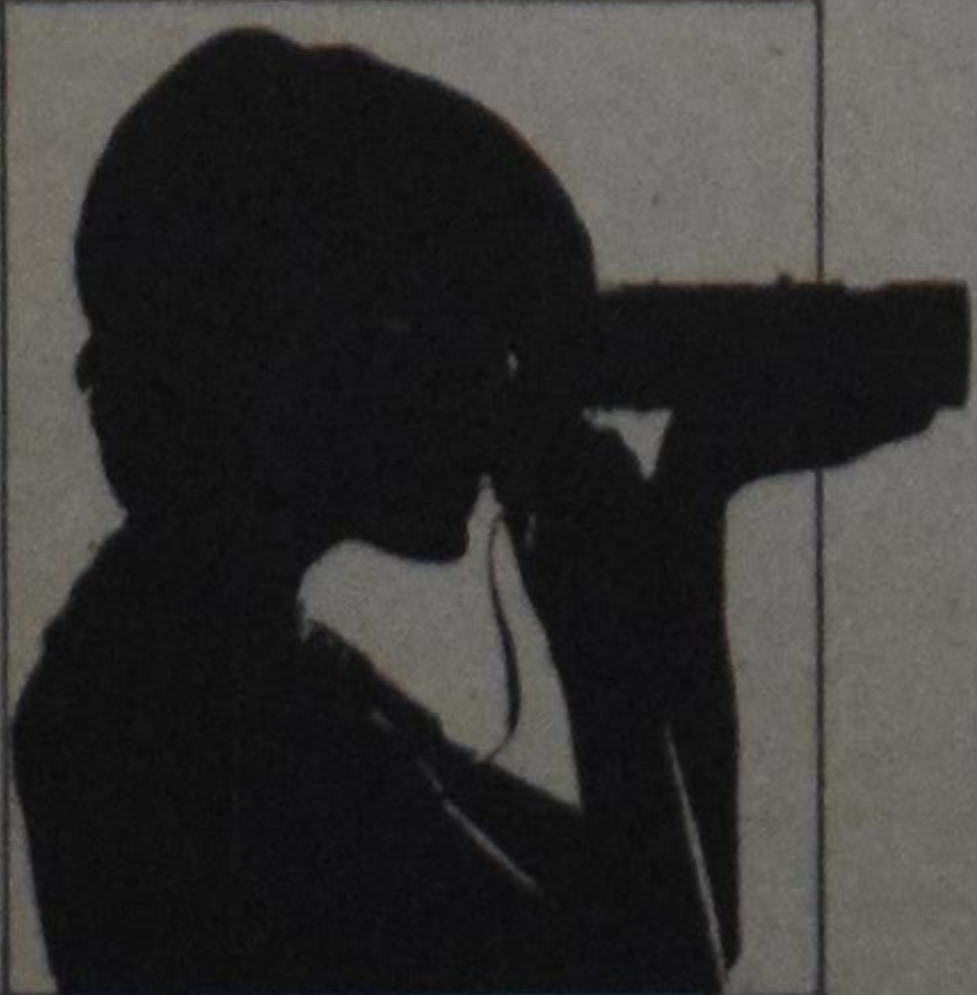
"The next step in the proceedings," says the CPJ newsbulletin, "will be for each party to review the transcript of the other party's Examination for Discovery in order to decide to bring a motion in court to compel further or better answers to questions which the other party's witness could not or would not answer." Should there not be such a motion the court trial will follow either this fall or winter.

Should the court case fail as it did with John Zandstra of Jarvis in 1974, there will most likely be an appeal through the Trial Division and up to the Federal Court of Appeal. CPJ supports the appeal since it believes there is sufficient ground to contend that contributions in support of charitable activities such as Christian schools qualify as charitable donations within the intended meaning of paragraph 110(1)(a) of the Income Tax Act and keeping in mind the relevant common law cases.

Alternative and independent school supporters who wish to make their own appeal may ask the OAAIS or CPJ (229 College St., Toronto, ON M5T 1R4) for advice.

Spruce up your school publications

Carl vander Meulen teaches English, journalism, photography and psychology at Unity Christian High in Orange City, Iowa. When he began working with school publications he bought his own camera and developed his skill as photo-journalist. Since no books were available to meet the needs of school publications, he wrote some basic guidelines for his own staff; and then to supply the information for advisers and photographers from other schools, he decided to write the kind of book he had been looking for when he began to work with publications. The result is an 8 1/2 x 11 quality book entitled, *Photography Is for Students*, a 160-page booklet, replete with pictures, available from Middleburg Press, P.O. Box 166, Orange City, IA 51041. Students and teachers involved in preparing school yearbooks and school newsletters will no doubt benefit greatly from Carl's advice.



Canadian students at Calvin honoured with scholarships

Calvin College in Grand Rapids, Michigan, has awarded upperclassman scholarships to several Canadian students. Eric Hessels of St. Catharines, Ontario and Marten Pereboom of Pembroke, Ontario are recipients of \$700 Ralph Gelmer Vander Laan Memorial Scholarships, provided by Mr. and Mrs. Joseph W. Vander Laan in honour of Mr. Vander Laan's brother. Selection is made on the basis of academic achievement, Christian character, and financial need.

John Stronks of St. Catharines, Ontario, is the recipient of a Dr. Roger A. and Bradley J. Hoekstra Memorial Scholarship. This award of \$700 is from a gift by Mrs. Janice Hoekstra in memory of her late husband Roger and son Bradley, for upperclassmen who are pursuing a program in the health professions. Selection is made on the basis of

academic record, potential for a career in a health profession, strength of Christian character, and financial need.

Several other Canadian students have been awarded \$300 Upperclassman Scholarships for outstanding academic achievement. Those from Alberta are: Marjorie Boot, Bentley; Roy Gritter, Lacombe; Brenda Opdendries, Red Deer; and Mark Wierenga, Edmonton.

Recipients from British Columbia are: Yvonne Dykstra, Port Alberni; Dick Heinen, formerly from Burnaby, now a resident of Grand Rapids; Susan Schmalz, Vancouver; and James Van Hemert, who attended high school in Surrey, and now resides in Pinellas Park, Florida.

There is one recipient from Manitoba: George Gercama of Brandon.

Ontario residents receiving this award are: Michael Abma, Strathroy; Cynthia Bremmer, Smithville; Karen De Bliet, Sarnia; Lorraine Feddema, Bowmanville; Henry Guetter, Fenwick; Brian Hiemstra, London; Sophia Huyer, Pickering; Robert Johnson, Barrie; Lambert Kamphuis, Grimsby; Hendrika Klaasens, Burlington; Darlene Kloet, Jarvis; Mary Krygsman, London; Sharon Meyers, Niagara-on-the-Lake; Edward Nyman, Wellington; John Tamming, Strathroy; Peter Vander Kloet, Rexdale; Shirlene Van Eek, Waterdown; Richard Van Egmond, St. Catharines; Henry Van Harmelen, Oshawa; JoAnn Van Reeuwijk, Sarnia; Fiona Visser, Sarnia; Shaun Vos, Agincourt; Patricia Westerhof, Willowdale; Carolyn Wikkerink, Trenton; and Margaret Wymenga, Blenheim.

ICS offers perspective courses

Margaret Griffioen

The Institute for Christian Studies (ICS) is offering several non-credit "Perspective" courses at seven Ontario Universities this year. The courses are taught by ICS graduate students and are designed to provide educational resources which students can use to integrate their faith and learning.

"A course titled 'Reflections on a Christian Worldview,' was the first course offered in 1976 at various University of Toronto campuses," according to Susan Bower, co-ordinator of educational services at the ICS. Since then the 'Hearing and Doing' courses, as they are now called, have grown to six courses and are offered at seven university campuses.

"The courses are sponsored by Inter-Varsity Christian Fellowship and Campus Crusade groups at the universities and are taught by ICS graduates.

"We are always looking for Christian groups to sponsor us," she said. "Our groups are small, usually around eight people. Unlike Inter-Varsity cell groups, the courses are designed to teach students as well as to provide pastoral care. The courses involve 2-hour sessions once a week which include lectures and discussions, as well as reading materials, and cost \$10.

"ICS is also willing to plan shorter courses on request for interested groups, as well as retreat weekends.

"The courses are: 'A Christian Worldview in a Secular Culture,' 'Christianity and Scholarship,' 'A Political Action Study Group,' 'Being Human,' 'Reflections on Art and Christianity and Natural

Science.'" They are being offered at various campuses of the University of Toronto, Guelph University, York University and Ryerson.

For information on what specific courses are being

offered at Ontario universities or on how to start a Hearing and Doing course, contact a local Inter-Varsity or Campus Crusade group, or Susan Bower at the ICS at (416) 979-2331.

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News- International



Guatemala update

GUATEMALA — Foreign visitors to Guatemala are advised to register their next of kin on arrival in the country. Personal safety cannot be guaranteed. Until recently, Guatemala was reputed to be one of the worst human rights violators in Latin America. It was hoped that after the March coup which thrust Gen-

rural highways disappeared almost over night. Corruption, a hallmark of the previous regime, was also considerably reduced as Rios Montt railed against bribery and government workers' inefficiency. However, the most important aspect of the government's attempt to improve its sullied international image came in

should the offer be ignored.

The amnesty served little more than cosmetic functions. It was rejected out of hand by the left as a "bad faith offer." In fact, many regions of most intense conflict were excluded from the amnesty. As long as power remained strongly in the hands of the military, the left refused to be seduced by a change of faces in the government.

The short period of amnesty was followed by a presidential declaration that the entire country was to be placed under a thirty-day extendable state of siege, effective July 1. Freedom of association, freedom of the press, unlimited mobility, habeas corpus, trade union activity, and the right to organize, demonstrate, or hold meetings were suspended, as were the activities of all political parties.

The first test of the government's new policy will almost certainly be the case of Dr. Juan Jose Hurtado. An eminent and well-respected pediatrician, professor of medicine and anthropologist, Dr. Hurtado was abducted on June 24 on the way to his office by four unidentified armed men. Hurtado's family, fearing him a victim of renewed terrorist work by government squads, searched the city's detention centres, but to no avail. The government denied all knowledge of his whereabouts, and in fact claimed to be searching for him.

Then in a surprise announcement at the end of his weekly televised message to the nation, President Rios Montt admitted that Dr. Hurtado was being held prisoner, charged with being a communist. "I don't deny it," he said. "This is right, this is justice, this is truth. If a government is to have credibility, it has to function within the law and we are functioning within the law." This, despite the fact that Dr. Hurtado was

illegally abducted during the period of amnesty.

Hurtado's kidnapping generated a public outcry. His wife was not permitted to see him until nine days after Rios Montt's announcement. After seeing him she privately expressed grave concern at his condition.

There is no evidence that the doctor was directly involved with any left-wing organization. However, it is feared that under the current state of siege he may be found guilty of treason simply on the grounds that he worked with the poor. After the 1976 earthquake he established a health clinic for Cakchiquel Indians and also charges extremely low fees in his private clinic, often donating his services free of charge to the poor. In the eyes of the government, the former involvement of one of his daughters with the Guerrilla Army of the Poor (EGP) lays him open to the charge of associating with subversives.

If one such as Dr. Hurtado with no direct left-wing affiliation is no longer immune, many Guatemalans are beginning to ask, "Who is safe?"

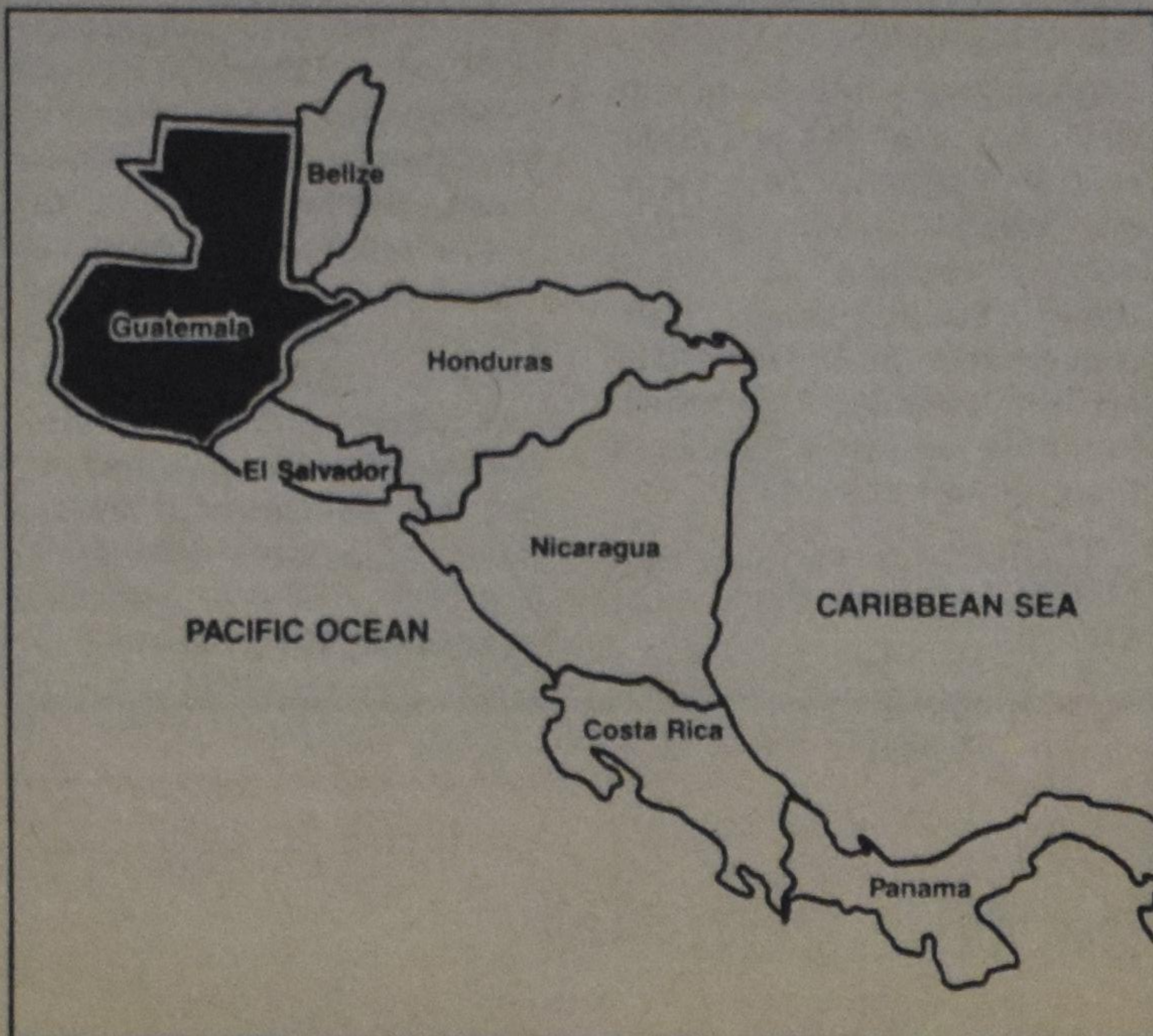
Initially President Rios Montt's religious commitment was seen as a sign of hope that his government would bring real changes to the blood-

soaked country. To many, the new president's style of Protestant fundamentalism only seemed laughable; but his religion is anything but a laughing matter. In recent weeks the President's strong sense of divine calling has taken on a more ominous ring. Not only has Rios Montt consolidated power even more securely in his own hands by ousting the two other members of the military junta, but with the state of siege he has also established the legal machinery to eliminate many civilians.

While only Rios Montt and the armed forces make the laws, his two closest advisers are elders and fellow-members of the California-based Protestant Church of the Word. Seeing himself as God's spokesman in Guatemala today, Rios Montt is thus able to justify his authoritarian policies. With his concentrated powers allowing him to be not only President, but also Minister of Defense and Commander-in-Chief of the armed forces, he is not to be taken lightly when he says God directs all he does.

Gill Brown and Cor Bronson

This article was reprinted from the Association for Public Justice Public Justice Report.



eral Efraim Rios Montt into power conditions would change.

Rios Montt pledged to end the terror that permeated Guatemalan society, and at first it looked as though he might succeed. As the President began to rein in the Judicial Police and the detective force, the hated death squads which had previously stalked the city streets and

the form of an olive branch held out to the country's increasingly powerful left-wing insurgents.

In a thirty-day offer of amnesty, highly touted by U.S. Ambassador Frederick Chapin, the Rios Montt government sought to make peace with the revolutionary forces, at the same time warning of a fierce counter-insurgency offensive which would follow

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Briefly International

The greedy weed

Cigarette export to the Third World is on the rise. The advertising is blatant, tar and nicotine levels are twice as high as in North America and there are no health warnings on the packages. Not only are lungs and hearts damaged — soil and economy suffer too.

Researchers in Kenya have shown that after a tobacco crop has been harvested, a field can't be used for anything else for three years.

Since manufacturers prefer tobacco smoke — dried, nearby trees are cut down for fuel. Three hectares of trees for every one of tobacco. This leaves the land bare and quickly eroded by wind and rain.

As tobacco production expands, food production declines. Kenya expects to be self-sufficient in tobacco this year but unable to feed its people.

Ben Vandezande

Goodbye "Lou Grant"

The media are very sensitive about their own image. So when Ed Asner, star of the *Lou Grant* show, held a press conference denouncing American involvement in El Salvador, the reaction was swift and deadly.

Several sponsors withdrew (Cadbury's after only 6 letters) and CBS was flooded with mail. Much of the mail came from the moral majority fired up by Jerry Falwell's charge that "Ed Asner says President

Reagan's communist enemies are his friends."

Lou Grant was one of the few programs to include an attempt at social comment in prime time. This fall it will be replaced by *Cagney and Lacey* — a cop show.

The serious point is that an actor can't express views in support of anything but U.S. policy. If Asner is axed what can we expect in the way of independence from CBS news?

Ben Vandezande

News-Canada



Update on Bill 137 and the ICS

From all signs, Bill 137 will be passed by the Ontario government before Christmas. This bill would make it illegal for the Institute, Redeemer College, and any other post-secondary school, to offer degrees without a charter from the Legislature. Both opposition parties support the bill because it will eliminate degree mills and give the government regulatory control over all higher education in the Province, though both the Liberals and the NDP will ask for committee hearings on the

bill in an effort to help the Institute protect its degree-granting rights.

The Institute, therefore, is trying to use Bill 137 as a means to gain a charter to grant good academic degrees. Its position is that degrees with theological or religious titles are not appropriate because the Institute is not a theological seminary or Bible college, although the government is pushing this alternative.

Government officials are still writing back to Institute

supporters saying that the best way for the Institute to solve its problem would be to affiliate with an Ontario university. Yet the Ministry of Colleges and Universities knows very well that universities have not cooperated in the Institute's attempts to gain affiliation, and, therefore, affiliation is not a possibility at this time.

Institute supporters are also being told by M.P.P.s that another way out of the problem is for the Institute to affiliate with the Free University of Amsterdam for the Master's degree just as it has with the Doctor's degree. They still hold this line even though we have told them clearly that the Free University does not grant a Master's degree because their system is structured differently. It seems strange that government officials would rather have a Canadian institution governed outside the country

rather than by Canadians, especially when there is so much concern that business in Canada is controlled by foreign companies.

Activity is now taking place at two levels, one level by Institute staff members and the other by concerned Christians. Staff members are negotiating with Ministry officials for a degree-granting charter to give the Institute the right to grant Master's degrees that truly reflect its academic program in philosophy, theology, history, political theory and aesthetics.

The other level is a public level. Negotiations for a degree charter take place in a political atmosphere; the Institute will not get a charter if there is no political need felt by the government. Therefore, it continues to be necessary for many Christian people to phone, visit and write to their representatives, to Premier Davis and to Dr. Bette Ste-

phenson, Ministry of Colleges and Universities. (The same address serves for them all: Legislative Buildings, Queen's Park, Toronto, Ontario M7A 1A2). At issue is a fundamental right whose exercise is of great importance to the Christian community.

R.E. VanderVennen

Briefly Ottawa

Learning to use less

One other casualty of the National Energy Program (NEP) may well be the Municipal Energy Management Program (MEP). MEP was to spend \$23 million to cover the cost of hiring people to help cities learn how to conserve

energy. The program is now on the verge of being cut. Is this another example of generous funding for producers with next to nothing for those trying to reduce demand? The next few weeks will tell.

Ben Vandezande

Rewriting the Code

Justice Minister Jean Chretien is actively pushing some changes in the criminal code. He suggested decriminalizing such behaviour as bestiality, group sex, gross indecency and he urged tighter laws on child pornography.

He has received a flood of reaction pro and con. Many say that he is going soft on sin while putting the clamp on kiddie porn, which they suggest, doesn't exist in Canada.

Perhaps bewildered by the

responses, The Justice Department produced a 123-page book called *The Criminal Law in Canadian Society*. The book is intended to set down the general principles that drafters of a new Criminal Code will have to follow.

Over the next five years many papers will be produced and the new code will be introduced to the House of Commons in sections.

Ben Vandezande

The world's needy knock on the door of the World Bank

Each September there is a U.N. Conference on Least Developed Countries. To "qualify" as one of these countries the average income is less than \$183 per year. There are 268 million people in these countries with two-thirds considered to be living in absolute poverty.

Many of the least developed countries spend two-thirds of their export income on oil bills alone. Over 90 per cent of the people are involved in agriculture, but the countries often have to import food. The reason is simple: export crops must be produced to raise money. Meanwhile the locals go hungry. Contributions in these countries are a stark reminder to all of us stuck in a recession that the needs elsewhere are often far greater than ours.

The International Monetary Fund and World Bank met in

Toronto in early September but the news from there is not likely to be promising. Developing countries will probably find it difficult to attract further financing.

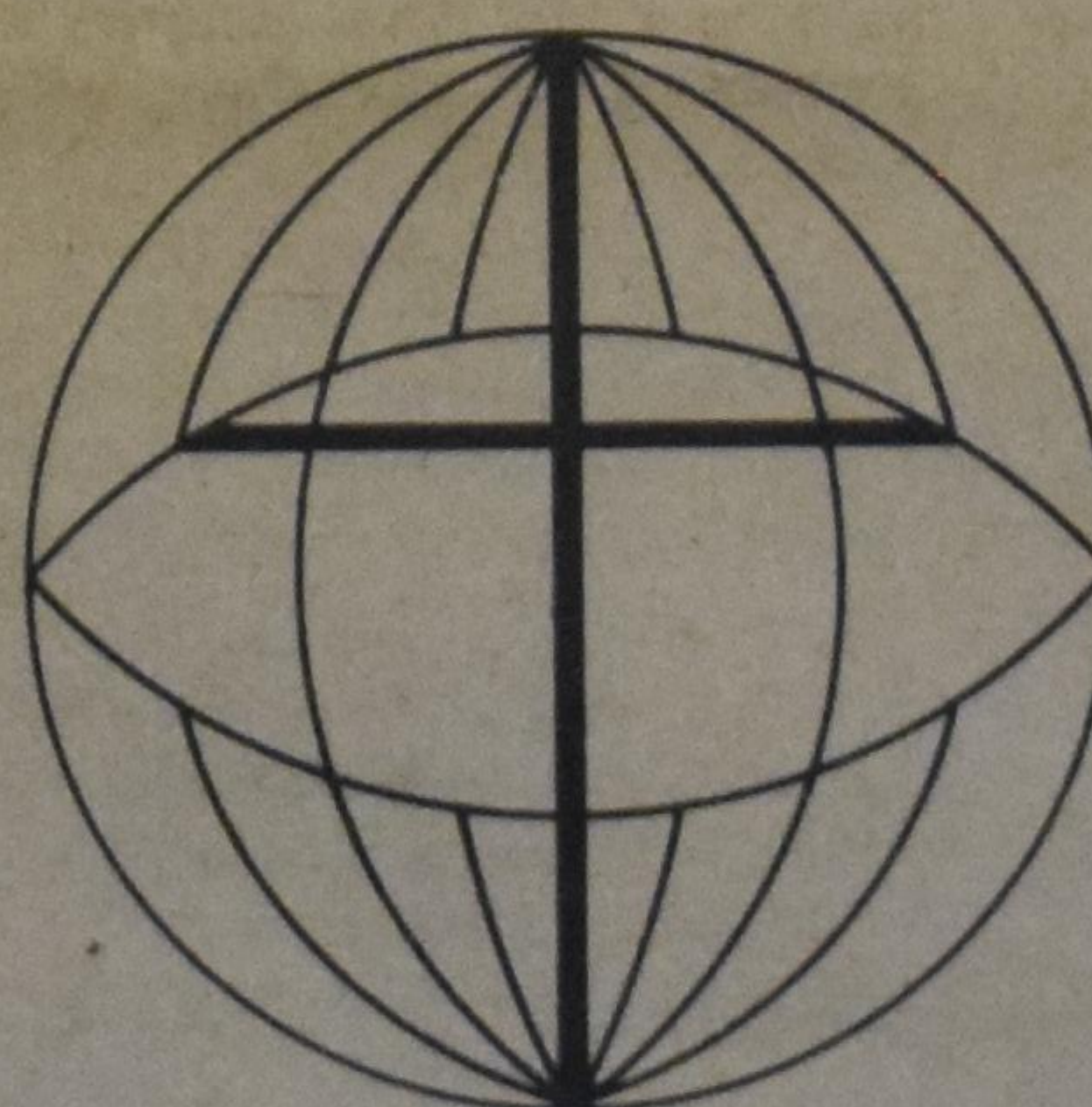
There is an enormous power struggle going on at the IMF. The U.S. does not feel the Fund was established for development. Several other nations are not so sure (more on this in a future issue of C.C.).

Meanwhile, the least developed countries struggle along paying enormous charges on their debts and paying top world prices for energy. Canada has supported the idea of eliminating interest payments on loans to these countries. Unless that happens the downward spiral will only continue.

The Toronto meetings mean a lot for the future of these people.

Ben Vandezande

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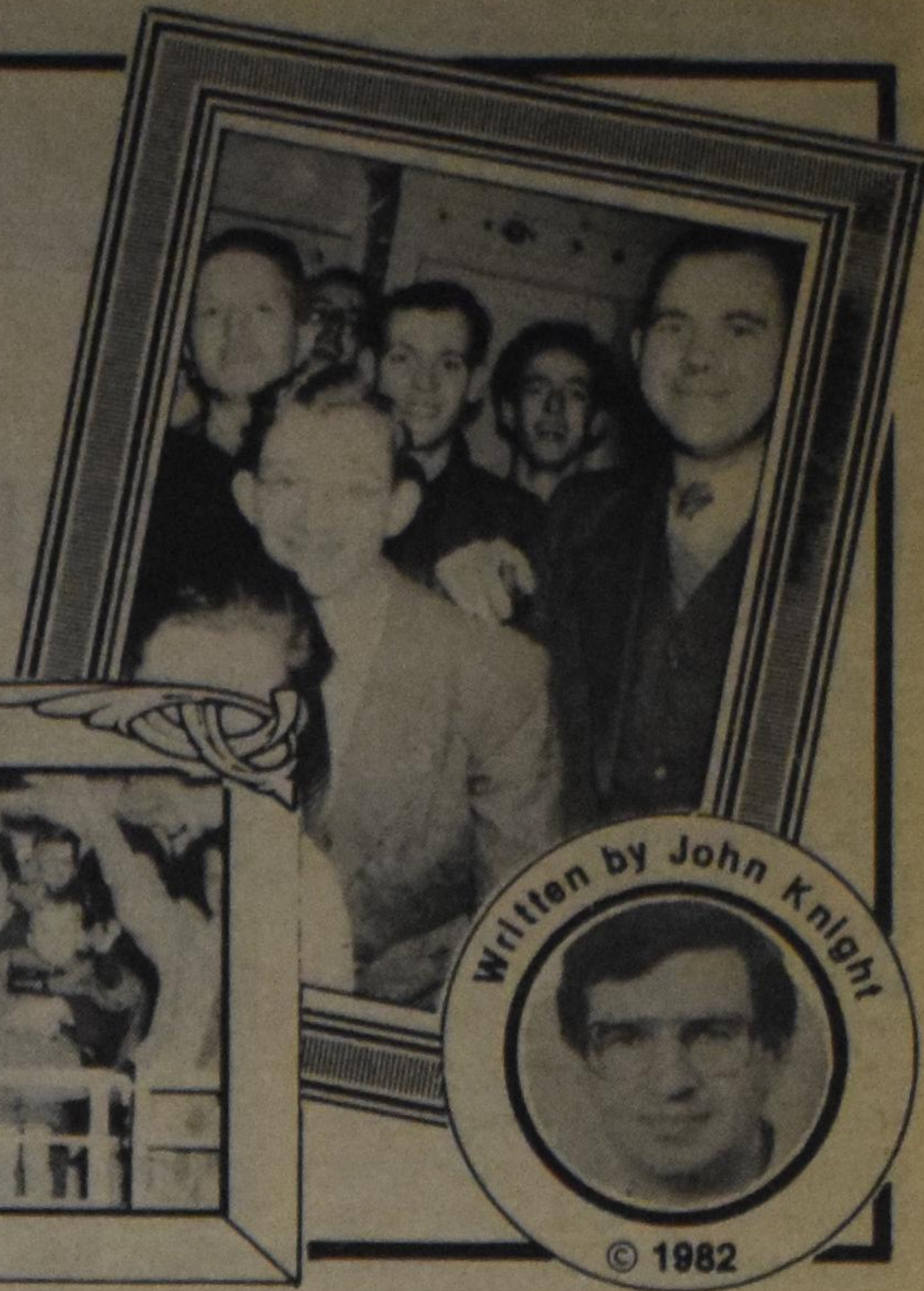
- used 1/2 million tubes of tetracycline ointment against trachoma;
- 1.6 million diethyl tablets against blindness;
- 2.6 million vitamin A capsules against xerophthalmia;
- 15 million DDS tablets against leprosy;
- 1.3 million destitute people saved from blindness;
- 54,334 cataract operations performed;
- over 100,000 eyeglasses distributed;
- treated 133,300 leprosy sufferers.



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They shaped our lives

Part 11



Sample pages of a passenger list sent in by Mr. and Mrs. B. Hulzinga of Edmonton. It listed those who boarded the S.S. *Waterman* at Rotterdam on Tuesday, April 15, 1952.

De Heer O. Okkema
De Heer J. Okken
De Heer H. Olden
Mevr. H. Olden
Jongheer Ch. Olden
De Heer S. Oostlander
Mevr. S. Oostlander
Mej. A.J. Oostlander
De Heer J. den Otter
De Heer F. Ozinga
Mevr. F. Ozinga
Mej. S. Ozinga
Mej. T. Ozinga
Mej. S. Ozinga
Mej. K. Ozinga
Jongheer A. Ozinga
Jongheer T. Ozinga
Jongheer P. Ozinga

De Heer H. Pasma
Mevr. H. Pasma
De Heer H. Pasma
De Heer Th. Pasma
Jongheer Ch. Pasma
Mej. A. Pasma
Jongheer A. Pasma
De Heer H.B. Peeters
De Heer G.H. Pennings
Mevr. G.H. Pennings
Mej. D. Pennings
Mej. G. Pennings
De Heer H. Pennings
De Heer B.H. Pennings
De Heer W. Pennings
Jongheer G. Pennings
Jongheer W. Pennings
Jongheer H. Pennings
Jongheer J. Pennings
De Heer H. Pol
Mevr. H. Pol

Jongheer H. Pol
Jongheer E. Pol
De Heer A. Popma
Mevr. A. Popma
Mej. J. Popma
en baby
De Heer P.J.M. Preenen
Mevr. P.J.M. Preenen
De Heer H.G. Preenen
Jongheer G.A.P. Preenen
Mej. J.C.G. Preenen
Jongheer C.M.M. Preenen
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The trip begins

Six diary entries, the earliest and latest more than forty years apart, capture the last impressions of 'home' when the trip to Canada began.

April 1926

We booked passage on an excursion boat that would leave Antwerp on April 24th, 1926. On April 23rd we said goodbye to all our loved ones. They feared they might never see us again. At that time Canada seemed so far away.

We crossed the border into Belgium and went through customs at a town called Esschen. With us were our four children, Catrien, Anna, George and Lena.*

* It was on this spot eighteen years later that George as a soldier in the Canadian army gave his life fighting for his adopted country.

(Isaac Esser)

October 19, 1929

Pa had left for Winnipeg in April and wrote us in August to sell everything and come to Canada. Our voyage was booked for October 19. I was the oldest of seven. Mother was 38 at the time. Since we had relatives to leave behind whom we might never see again, we decided to visit them before we left. Tante Trien, mother's sister, and her husband operated a big hotel in Deventer. For a few weeks it was our home and we were able to say goodbye to all our relatives. When our day of departure finally arrived we boarded the *Nieuw Amsterdam*, bound for Halifax.

(Mrs. William Bakker)

April 8, 1948

Our bus picked up passengers in the villages north of Franeker. By the time we came to the *Afsluitdijk** the bus was filled with couples like us, people in their mid-twenties and early thirties, all with young children. When dawn came we could see each other and we began to ask questions about who we were and where we were going. It turned out that all of us were going to Ontario. This made us feel good and our mood changed. Someone began to sing a song most of us had learned in school. Before long, most of us were singing. It was a hymn of comfort and inspiration.

* The *Afsluitdijk* is (completed in 1932) the causeway that sealed off the future Lake Yssel from the turbulent waters of the North Sea.

(Mrs. J. Bouma)

March 15, 1951

We went with a busload of emigrants to Rotterdam where the "Volendam" was waiting for us. It was my 40th birthday.

(Robert Baker)

February 20, 1953

The day of departure has finally arrived. I feel much more positive about this day than I would have expected. I jump out of bed to get ready. It doesn't take me long. Then it's time for final farewells. For a little while I feel apprehensive. I may not see these people again; our goodbyes may be forever. With a sigh of relief I find my place in the railway car. It is a bit foggy today, but the sun tries hard to make my final hours in the low countries pleasant. In Gouda I'm supposed to transfer and at the station there I see others with suitcases and duffelbags headed for "De Groote Beer." As I think about how to get from the station in Rotterdam to the harbour with three heavy suitcases I panic for a while. Fortunately I have enough Dutch money left to pay for a taxi.

(Y. Spek)

March 29, 1967

The long awaited day has arrived. With a 6-passenger Comet we head for the *Afsluitdijk*. We force ourselves to observe things closely; it may be the last time we'll see this landscape. The people that are bringing us away repeat our thoughts, "Take a good look, it's your last chance!"

Schiphol airport seemed far away, but we're there in no time at all. Before we know it our luggage is checked and we sit down for a final cup of coffee. Unexpectedly Jantje, Freek, Piet and Annie show up for our final farewell. It's much appreciated. Then comes the hard part. We shake hands. Fortunately no one gets too emotional. We soak up every experience. A bus takes us to the plane. Our relatives wave from an observation deck. Strange that this moment affects me so little. Does it really have no meaning or have I become so calloused that it doesn't do anything?"

(Harmen Boersma)

Going through Dutch customs, emigration officials and boarding ship was either a breeze, or a time consuming final encounter with Dutch officialdom that took the better part of the day. My suitcases were cleared immediately, but when I got upstairs in the terminal my patience was severely tested. In long rows we slowly shuffled past long tables manned by all kinds of civil servants: customs, immigration and health people, law enforcement officers, a whole army of people whose job it is to monitor the movement of people and goods to another country. Repeatedly people going through the lines were found not to have their papers ready. It was well after two

Continued on page 9

Children

Oh for a dike!

Changes for the Barber Family

When Mom and Dad first told the children the news of their moving to a new suburb of Dordrecht, it was greeted with almost boisterous expressions of joy. Occasionally the older children had been in Dordrecht; they knew that it was an enormously old city with many narrow streets. Ian and Beth remembered keenly how they had once walked with Dad through the "Zakkendrager Straatje" (Bagcarriers Street). It was one of those very narrow streets, lined with tall, dull-looking buildings, warehouses in their times, which gave just enough room for two bag carriers to pass. And, of course, the huge iron cannon ball in the tower of the old cathedral was something no one would ever forget. Hank and Cory had already seen that, too, and so had some of the younger children who, although they didn't quite understand the importance of all the special things they saw, were most impressed by the compactness of the city and the heavy traffic.

Cory, who had been taught a few units of Social Studies in relation to her own area, began to see what influence the location of an area could have on the way of living of the people settled there and how and why people took advantage of the natural land and

water formations and conditions. Ian and Beth also knew a bit about the history of Dordrecht, of its beautiful buildings, its harbours and gates. The ruins of a castle, "Huis te Merwede" or "Manor House," built between 1307 and 1335 A.D., still stood just about two kilometres outside the city at the edge of the Merwede River. The children had not yet seen the ruins but they had already decided to take advantage of the first opportunity to visit it.

However, the enthusiasm for their upcoming move dampened considerably when they learned that none of the great rivers surrounding the island of Dordt flowed even near the location of their new home, nor did Mom and Dad know about any creeks or ditches close by.

"What about a dike, Mom?" Cory asked.

"I really don't know," Mom answered. "I have heard about the North and South Dike and the Brewers Dike close to where we are going to live, but I cannot tell you anything about them. When we were there to see the house I didn't see anything like the dike we have here."

"Then where do we play Mom? Is there a playground close by?" Bert asked. The questions kept coming and

poor Mom didn't know the answers. Finally she said, "Children, I'm glad I can't satisfy your curiosity. I think that's good because otherwise you might get the wrong impression and be very disappointed in the end. One thing I know for sure, you'll see a lot of construction in progress. There are several blocks of homes to be built; and, believe me, that's quite a sight. Who knows how pretty an area it is going to be. And now, outside with you all, enjoy the surroundings here as long as you can."

That evening Ian and Hank were late for supper. They had followed Mom's advice and made the most of their opportunity to enjoy themselves in their rural surroundings. And although they were not welcomed with happy sounds of approval, the expected scoldings did not come.

Everything is different

Everything was different in Dordrecht from things in their little village. The church was much closer by. The elementary school was about the same distance for the younger children, but the older ones, who were now to attend the same school, were much closer than they had been before. Even Ian, who had to finish high school in the city, did not have to

go as far. Beth did not have to go to school at all — she was fourteen and Mom was glad to have her stay at home to help with the work. That was a terrific change for Beth but she didn't seem to mind one bit. She felt wonderfully superior to the school kids and tried to make a real adult impression on them.

That first morning the change was a most painful experience for the elementary school children and especially for Cory. Father biked to school with Ian because he felt that the headmaster might need some special information about his background. High school was much more important than elementary school. Hank could not go to school, he had such a terrible asthma attack that Mom did not dare leave him alone. For this reason the other children were sent off to school alone and a bit late. How fortunate that they had been shown the way to school the day before by some of the neighbours' children!

Because Cory was the oldest of the four she carried all the report cards in a large envelope and was to introduce them all to the headmaster. Naturally she felt a bit nervous about this but was also rather proud to have been made responsible for a "mother's job."

Continued next week



Betty Nieuwstraten

They shaped our lives ... con't

o'clock before I walked the gangplank and boarded ship.

(Y. Spek)

The emotional release came when barriers prevented the emigrants from seeing, talking, touching and embracing the people who had come to see them off. Once they had cleared through the lines of officialdom there was no turning back. Ria Kroezen recalls, "We were given little Dutch flags to wave with once we were aboard the ship. With flags in hand we looked from one aunt to another. I'm sure they thought they'd never see us again. They were all crying. Well, if crying was the name of the game, then crying it would be. I howled!

The 69-passenger airliners that

brought migrants to Canada in the late fifties and sixties were nothing compared to the ocean liners of the Holland America or Cunard Lines that were used by earlier immigrants. 1,600 passengers was not an unusual load for these floating hotels. Unlike the converted troop ships used in 1947 and 1948 the "big ones" provided all the conveniences normally served to their globe-trotting clientele. Many immigrants felt they were treated like royalty as they sat down in plush dining rooms, studied the daily menu and were catered to by waiters in white coats.

Sometimes the crossings were made by a mixture of migrants bound for Canada and regular tourists whose destination was New York City. Occasionally migrants found accommodations on freighters that permitted only a few passengers. Betty Van Deemter

of Mississauga recalls how she was one of only 13 passengers on board the *J.W. Friso* in November, 1953. Most crossed on so-called 'immigrant ships,' made up entirely of Dutch families, young couples and a few military draft-dodgers who sought their fortune in Canada.

The ships' human cargo provided a vivid caricature of the gutsy 'landverhuizers' who had decided to leave hearth and home for an unsure future elsewhere. It was a colourful scene as people were processed with a variety of suitcases, sailor's trunks, wooden crates, the fabric shopping bags that are a Dutch housewife's constant companion, and every other type of container imaginable. One woman drafted Henry Kroes' services in carrying her *kapstokken* (ornamental wooden clothes trees) on board. At the last minute she had decided they really

had to accompany her to Canada.

The trip provided a much needed respite for families who had been under much stress, and were facing other uncertainties once they would land in their newly chosen country. During this intermezzo, this vacation between life in the old world and the new, they had time to reflect. Many brought writing paper, not only for correspondence, but also to record for themselves and their families what it was like. While the last passengers were coming aboard in Rotterdam harbour some were already writing a diary in the privacy of their cabin.

One of them, Marijntje Reedyk, then a 44-year old mother of eight, wrote so much between April 26 and May 5, 1952, that excerpts of her diary deserve their own chapter.

Next: Community of Strangers, [A]

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Church

The Unification Church (The Moonies)



Johan Tangelder

Sects and Cults

Why do evangelicals consider Moon's teaching non-Christian? A test of orthodoxy is always one's view of the Bible and Christ.

The basis for authority

The ultimate source of authority for the Unification Church is not the Bible. Although the Bible is used by the Moonies, it has been supplanted by Moon's teachings. The Bible is seen as a fallible, human witness.

Moon emphasizes that "the Bible is not the truth itself, but a textbook teaching the truth." The Bible is inadequate for modern man. The Bible was sufficient for teaching the truth to people 2000 years ago — "people whose spiritual and intellectual standard was very low" — it is not

sufficient to meet the needs of man today. Moon's writings are needed to meet modern man's spiritual and intellectual needs.

Some of the sources for Moon's teachings are the Master Speaks, Divine Principle and Its Application, the 120 Day Training Manual, New Hope News newsletters and The Way of the World, a monthly magazine. All but the last are for "insiders" only.

The basic authority for the Unification Church is the book, Lectures on Basic Doctrine (Wul lee Kang Non). The English edition is called Divine Principle. It is described as "encompassing the profound thought of the Orient and based upon Christian beliefs and ideology."

Moon abuses the Bible to advance his own purposes. When the Biblical teachings do not square with his own, they are either ignored or distorted to appear to fit Moon's idea anyway. Not the knowledge of the Bible, but the knowledge of Divine Principle is the key to acquiring "new truth", which illuminates all problems of "life and the universe". Such claims to the necessity of extrabiblical revelation are typical of sects and cults and cannot be permitted by the Christian Church.

Jesus Christ

What does the Unification Church think about Jesus Christ? The cross of Christ is not central in its teachings. Jesus' crucifixion was something God never intended. God meant Jesus to marry the perfect mate and establish "God's family" on earth. Christ never had the opportunity to marry or to be a "true parent" and in this way restore mankind through gradual transmission of his blood through his offspring.

With the crucifixion, Christ's mission failed, though His death still counts for the spiritual salvation of man. Yet, despite this claim, Moon also states: "At the moment of crucifixion ... there was no redemption; there was no salvation; and there was no beginning, no beginning of Christianity. So there on the cross, salvation was not given." Moon also teaches that any person can have the same deity as Christ. In his

book, The Master Speaks, he tells his followers: "You can compare yourself with Jesus Christ and feel you can be greater than Jesus Himself."

Members of the Unification Church believe that Rev. Moon is the Messiah. A Korean professor of sociology, who was a follower of Moon in his early years of developing the Unification Church writes: "Moon, therefore, is superior to Jesus Christ, because he fulfilled the mission which Jesus could not accomplish. Jesus is no longer one of the Trinity, the Holy Son, because of his failure in his original mission. But Moon, Sun-Myung in the Tong-il Church has taken his place. Thus Moon is not only the founder of the Church but also he is the Messiah of the Second Advent, one of the Trinity, a living God." The Unification Church's view of Jesus Christ is drastic and even blasphemous departure from Biblical teaching.

Creation and fall

If Christ has failed in fulfilling God's mission for the salvation of man, we must ask: Who is man? What was his original sin? God created Adam and Eve as brother and sister, intended them to mature spiritually, attain perfection, become husband and wife. They were to establish God's kingdom on earth through their sinless offspring. However, Satan, in his jealousy of God's love for them, physically seduced Eve (the spiritual fall of man). Eve then had intercourse with Adam (the physical fall of man). Since the Fall the stain of Satan's blood has been transmitted to all the descendants of Adam and Eve and brought about the corruption of both the physical and spiritual life of all men. So man's fall is not seen as the eating of the fruit from the forbidden tree in response to the subtle temptation of Satan, but rather as an immoral sex act — the act of adultery. Moon wrote in Divine Principle: "the root of man's sin stems from adultery."

Salvation

How can fallen man be saved? Jesus was never meant to die on the cross for the redemption of sinners. The people of Israel, who didn't understand Jesus' mission, killed him. Satan invaded Jesus' body. This teaching means that physical redemption was impossible through Jesus. Jesus was raised from the dead, but His body is now only a spiritual one. This is the reason why Jesus can only bring about spiritual and not physical salvation.

Jack Sparks, in The Mind Benders, states: "... just as Adam had his counterpart in Eve, Jesus had His spiritually in the Holy Spirit, who was

also sent by God. Jesus became the spiritual True Father of mankind, representing the Tree of Life. The Holy Spirit became the spiritual True Mother of mankind, representing the Tree of the Knowledge of Good and Evil."

Who can bring complete physical redemption to mankind? Moon and his wife, called "Mother of Universe". In 1960 Moon married an eighteen-year-old high school girl, a very young age to be married, by Korean standards. They are the new true parents, the perfected couple who came to take the place of Adam and Eve. Two children born to the Moonies are believed to be without original sin. To belong to the true family of God under the "true parents" is of great religious importance to every member of the Unification Church. By its membership one receives the pure blood and the stain of the blood of Satan is washed away.

Not Christ, but Moon, took upon himself the responsibility for our sins. In the 120 Day Training Manual we find this shocking comparison of Moon's torture by the communists with Christ's suffering and death for our salvation.

"Therefore, instead of me being tortured, the sinless Messiah, Moon was tortured by Satan ... the bloody body of the only son on whom Heavenly Father was able to rely was now thrown out into cold, into darkness ... Father shed blood instead of me, instead of you, instead of us ... While I was committing sin, Father was shedding blood to cleanse my sin. Because he shed blood, he was qualified to give life to me."

With this in mind, one can understand the fierce devotion of the Moonies to their leader. They are literally willing to die for their Messiah. Moon is to his followers more than a man. He is their all in all.

The following gives an idea of the Unification Church members feelings for Moon: "His value is incredible and inestimable and immeasurable. He is greater than the universe. He is more precious than the universe. It is only he from whom sinless mankind can start. He is the only man in the universe whom by loving my sin is solved, by loving whom I can be born anew, by loving whom I can be given rebirth and new life. Therefore, the fact that we can attend him must be the most precious event in our lives ... Therefore, through ... the offering of your mind, your body, your life, and the things you have, you can establish the foundation of faith ... Therefore, this attitude toward the Messiah is the essential attitude of the Unification Church toward Father."

(concludes next week)

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Dutch Agricultural Mission

In the first week of November a Horticultural Mission from The Netherlands will visit Ontario.

The Mission will be organized by The Netherlands' Ministry of Agriculture in cooperation with The Netherlands' Ministry of Economic Affairs. In Canada the organization is in the hands of the Counsellor for Agricultural and Social Affairs of The Netherlands Embassy in Ottawa, Gerald Belgraver.

Members of the Mission are representatives of Dutch companies in the field of know-how and equipment for cleaning, grading, packing, storing and handling of agricultural and horticultural products, specifically concerning potatoes, onions, carrots, glasshouse and field vegetables, fruits and other horticultural products. Leading the Mission

are officials of The Netherlands' Ministry of Agriculture.

During their stay in Canada the Mission will have meetings with officials and businessmen in Toronto and subsequently visit the Bradford and Alliston area, the Niagara Peninsula and the area around London. The members of the Mission are eager to get in touch with importers, dealers and agents of horticultural equipment and installations, with wholesalers, packers-shippers, owners of coldstorage facilities and with horticultural producers during special meetings to be organized in the different places to be visited. Canadians interested in meeting the members of the Mission are requested to contact Gerald Belgraver in Ottawa, telephone number: (416) 234-0767 or (416) 237-5030.

Poem for Matthew

Little angel, high above,
living in a land of love,
not for you a favourite toy.
You now have much greater joy!

Such a short while you were here.
We so prayed to keep you near,
but God claimed you for His own.
Now you play before His throne.

Here on earth you could not breathe.
We then asked for your release,
gave you over, step by step.
Now you sit on Jesus' lap.

In our eyes you are a pro:
Stubborn, you would not let go.
Splendidly you've overcome.
Now you wear a winner's crown.

Little rosebud, gift from God,
His has been the higher thought:
He sees little sparrows fall
and His love will count them all!

In His meadow, green and bright,
you now dance with great delight,
wearing garlands in your hair,
drinking in much purer air.

Precious jewel, Sunday child,
on whom Jesus' love has smiled,
go, cavort and laugh and play
all th' eternal Sabbath day!

Ada Roeper

(In memory of our grandson Matthew Stephen Peters, son of Stephen and Alice Peters, who was born July 12, 1981 and went to heaven 4 days later on his father's birthday. The funeral text was Matthew 10:29, 30, 31).

HELP US LET THE LIGHT SHINE!

As the familiar face of CBC newsman Knowlton Nash appeared on The National on June 9, CLAC members and supporters were jolted awake by one of his items. After the usual fare of wars, disasters, and more ominous news about the economy, Nash announced: "While Canada's major unions are adamant in their rejection of wage concessions, one union is taking a different course... The workers of a sawmill in the town of Vanderhoof, British Columbia, represented by the independent Christian Labour Association, have accepted a temporary wage cut in order to save jobs..."

This three-minute news item, heard from coast to coast, was a real breakthrough for CLAC. For days afterward, staffers and members kept bumping into people who said: "Yea, I saw on the news what you're doing in that plant in BC. That was excellent; it shows that the CLAC indeed makes a difference."

On July 14 Glen Smith, Director of the Campus Crusade for Christ, called from Vancouver and spoke to Harry Antonides. "I recently watched the news item about your union and I'm very impressed," he said. "I'd like to record an interview and reproduce it at our staff meeting." The interview focussed on the most urgent issues before the Canadian people, and how Christians are to respond.

On July 22, Peter Howell of the Toronto Sun called Ed Vanderkloet about his two editorials in *The Guide* on wage concessions. The interview resulted in a good article on CLAC's position in the next day's issue of *The Sun*.

A few weeks later Ed received a call from Louise Crosby, labour reporter for *The Ottawa Citizen*, whose attention had also been drawn to the same *Guide* editorials. She will visit the CLAC office in Toronto to record an extensive interview about CLAC's unique approach to labour relations.

"It took thirty years, but the leaders of the CLAC are finally beginning to make sense to some people other than themselves. I have a hunch that one day many of the principles of CLAC will be embraced by our entire society. There's little doubt in my mind that CLAC has a better idea." Thus began a report by Alan Halberstadt of the *Windsor Star* in that paper recently.

"Its [the *Guide's*] articles, editorials and reviews are of high quality and may be read by anyone interested in the world of labour, whether or not the reader shares the Christian perspective of the writers." This paragraph is taken from a report written on behalf of the Ontario Institute for Studies in Education which gave CLAC high marks for its work.

And this is how prof. Alan M. Thomas, expert in labour and adult education at OISE wrote to us in a letter: "Your continuing examination of many of the things taken for granted in the labour movement in Canada seems to be important and welcome... I hope you will be able to continue with your work."

Recently, Dr. Thomas invited Harry Antonides to explain the CLAC's view to one of his adult education classes at OISE. The discussion, which was enjoyed by everyone, confirmed that there are many others who are extremely interested in the



attempts by CLAC to get at the roots of our labour unrest.

We could go on and tell you of the many more contacts, inquiries and discussions with others. Alongside every favourable comment we could also quote less flattering remarks by those who would like to see the CLAC disappear forever. This summer, CLAC agent Co Vanderlaan was told by another union that it "...would stop at nothing to eradicate the CLAC from the scene."

All these comments, approving or threatening, underscore the fact that CLAC is searching for solutions in the light of the Scriptures. The Lord said "You are the light of the world. A city set on a hill cannot be hidden." In some small way CLAC's work is an effort to bear witness to the light that Christ has brought into the world.

Will you help us let that light shine into the darkness of labour relations? We didn't want to make this an NSF [not sufficient funds] letter. We wanted to share some of our more joyful experiences. But we must also put before you our financial needs which indeed are great, due to high legal costs and heavy unemployment in our ranks. During the second half of October we are conducting a fund raising campaign [either a drive or an extra collection] across Canada. Our aim is to raise \$150,000. We don't want to play the numbers game of "If everyone contributed \$50 we'd be alright." We know very well that some simply cannot afford that much whereas others will gladly give more. We simply ask for your support. Will you help us continue to be a beacon of light?

Thank you very much!

Wayne Drost, President.

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Dutch

Persoverzicht

Carl D. Tuyl

• We weten nu hoe de nieuwe kabinetsvork in de steel zit. Als beloning voor bewezen diensten mag MacEachen de gestreepte broek van Buitenlandse Zaken gaan dragen, en Lalonde wordt nu kanonnenvoer voor de oppositie als Minister van Minister van Financien. Hij liever dan ik. Daar valt immers geen eer aan te behalen! Lalonde begon maar met de beken-tenis dat hij geen tovermiddelen heeft. Sommige mensen denken wel eens, dat de hele ekonomie met een beetje hocuspocus weer op gang kan komen, maar zo eenvoudig is dat niet. Er is volgens mij maar één middel. Toen Nederland na de Tweede Wereldoorlog in puin lag, arm als de spreekwoordelijke kerk-rat, kwamen de regering, het bedrijfswezen, en de arbeiders-beweging overeen om maar eens hard aan 't werk te gaan zonder al te veel over stakingen en opslag te zaniken. En dat is toen aard'g goed gelukt als je 't mij vraagt. Daar hoeft echter tegenwoordig niet om te komen. De Minister voor Ekonomische Zaken in West Duitsland heeft dat voorgesteld maar hij werd direkt en danig op zijn vingers getikt door de baas: Helmut Schmidt. Met realisme win je geen stemmen, nietwaar. Als Trudeau dat middel tot verbetering suggereert bekogelen de mensen zijn

trein met rotte tomaten.

• Onze voormalige Minister van Buitenlandse Zaken werd Minister van Justitie, maar juist voordat hij de portefeuille aan MacEachen gaf, verklaarde hij dat het wel een goed idee zou zijn voor Canada om lid te worden van de Vereniging van Amerikaanse Staten. Ik hoop maar dat MacEachen dat vergeet, want daar zie ik nou helemaal geen heil in. Het heeft veel weg van trouwen in een familie die altijd overhoop ligt. Tegen willen en weten wordt je er bij betrokken.

• En om u nou eens een treurig voorbeeld te geven van de tegenwoordige milieu vervuiling citeer ik een bericht dat vermeldde dat alleen al in Ontario er per jaar 330 miljoen gallon gevaarlijke afvalstoffen als bijprodukt van allerlei industriële processen tevoorschijn komen. Zestien miljoen gallon van dat spul wordt illegaal gespuid. Weet u wat ze in Holland met die rommel doen? Het wordt op een boot geladen, het schip vaart de zee op, en op een gegeven ogenblik gaat de hele lading een-twee drie het water in. En maar zingen: we gaan naar Zandvoort ...! En vlak voor de kust van Scheveningen loopt het hele Haagse rioolsysteem uit, vlak voor de top der blanke duinen. Nog liefhebbers voor poot-jebaai? Waar de blanke top der

duinen schittert in de zonngloed, stinkt het behoorlijk op windstille dagen.

• In China werd er achter de schermen zwaar gevochten om de macht. De regering - allemaal A.O.W.-ers, wist de naar macht dorstende jongere garde een toontje lager te doen zingen door de geleerden te sluiten.

• En op het wereldtoneel zijn Reagan en Begin aan het touwtje trekken. Begin kan dat natuurlijk nooit winnen, maar dat heeft niemand hem nog verteld want hij lapt luiddruchtig en strijdvaardig alle Amerikaanse protesten aan zijn laars. De toon van zijn redevoeringen valt over het algemeen in de categorie van „bemoel-je-met-je-eige” en het Amerikaanse protest over de Israëlische bezetting van Beiroet werd in een Jerusalemse prullebak gedeponeerd. En zo tussen neus en lippen kreeg de Paus ook even een felle veeg uit de pan omdat hij met Arafat gesproken heeft. Wij kunnen ons allicht de emotionele bewogenheid van de Israëlieten niet klaar duidelijk indenken. Die vlek van Jodenhaat zit op ons geschiedenis blaadje, maar 't kan toch ook wel weer anders zou je zo zeggen. Een beetje medewerking van Tel Aviv om tot een oplossing te komen mag toch wel verwacht worden. Beiroet is ook wel

terdege een vies plekje in hun geschiedenis boekje. Libanon is in de greep van anarchie. De pas verkozen president werd met behulp van vierhonderd pond explosieven voorgoed van het toneel verwijderd, en de bijna onoverzienlijke hoeveelheid van politieke fracties bestrijden elkaar om de macht.

• Wie 's avonds naar het nieuws op de T.V. kijkt kan zich Habakuk's klacht wel indenken: „Waarom doet Gij mij ongerechtigheid zien, en aanschouwt Gij ellende?” De bommen ontploffen tussen de Kaapse viooltjes naast de T.V. en de granaten vallen op drie meter afstand van mijn bankstel, en die vraag van Habakuk kunnen we niet ontwijken. U moet de rest van het boek maar lezen om te zien hoe het afloopt.

• Er worden nog kinderen geboren, de late najaarsrozen bloeien in volle pracht, en er zitten nog mensen in de kerk. 't Is niet allemaal donker en hopeloos. De engelen in de hemel zijn nog blij om een zondaar die zich bekeert, en de lelien des velds maken zich nog steeds geen zorgen. „De hemel verheuge zich, de aarde juiche, de zee bruike en haar volheid, het veld en al wat daarop is, verblijde zich, want de Here komt om de aarde te richten!” 't Wordt tijd!

De doop in Rotterdam:

Een signaal van de tijd

K. Runia

Het was natuurlijk 'nieuws', en zo kon je kortgeleden in alle dagbladen lezen dat op 22 augustus in de Gereformeerde Kerk van Rotterdam-Delfshaven een tweeling, via kunstmatige inseminatie verwekt bij een lesbische vrouw, die met haar vriendin samenwoont, gedoopt zou worden.

Dat de kerkeraad het niet een eenvoudige zaak vond, blijkt wel uit het feit dat hij de classis om advies vroeg. Ook de classis vond het niet eenvoudig, want het heeft nogal lang geduurd voordat zij tot een advies kwam.

De kerkeraad is nu tot de conclusie gekomen dat de doop aan deze kinderen niet geweigerd mag worden „op grond van de bijbelse verbondsgedachte dat alle kinderen die binnen de geloofsgemeenschap zijn geboren en getogen, recht hebben op de heilige doop”.

Allereerste geval

Het valt te begrijpen dat dit 'nieuws' is. Waarschijnlijk is het het allereerste geval in Nederland dat kinderen gedoopt worden van een moeder die in een lesbische relatie leeft en waar beide vrouwen de verantwoordelijkheid voor de opvoeding van de kinderen op zich nemen. De vrouwen hebben dan ook samen de doop aangevraagd. Het valt evenzeer te begrijpen dat deze zaak bij velen in (en ook buiten) de gemeente de nodige vragen oproept. We hebben eveneens in de krant kunnen lezen dat een grote groep mensen in Rotterdam hierover verontrust is.

Er zitten aan deze zaak verschillende kanten. Allereerst is er het aspect van de *kunstmatige inseminatie door een donor* (KID). Blijkbaar heeft dit aspect vooral op de classis een rol gespeeld. Dat verbaast me ook niet, want dit is inderdaad een ethische kwestie van de eerste orde. Is dit zedelijk geoorloofd? Dat geldt al ten aanzien van een kinderloos echtpaar. Het geldt nog veel meer ten aanzien van een ongehuwde vrouw. Is het geoorloofd een kind te willen hebben, terwijl men weet dat dit kind geen vader zal hebben, die zich ook verantwoordelijk weet en stelt voor de opvoeding van het kind?

In een verhandeling over het vraagstuk van de KID las ik de m.i. juiste opmerking: „Bij de beslissing over KID moet het welzijn van het kind op de eerste plaats komen”. Gaat dat nog wel op in een dergelijke situatie? Betekent het willen hebben van een kind in een lesbische relatie niet dat eigen moederschap de doorslaggevende factor is? Is dat etisch verantwoord?

Een heel ander aspect is uiteraard de lesbische relatie zelf. Onze synode (GKN) heeft zich hier in 1979 en 1980 expliciet mee beziggehouden en in feite een serieuze homofiele/lesbische relatie, inclusief het lichamelijk uitdrukking geven aan de onderlinge genegenheid, geaccepteerd. Men kan dan ook zeggen dat de in Rotterdam aangevraagde en toegestane doop hiervan een consequentie is.

Volgens de mededeling van de kerkeraad gaat het hier om twee kerkelijk meelevende lesbische vrienden. Zij zullen dan ook wel gere-

geld deelgenomen hebben aan het sacrament van het avondmaal. Maar als dat wel gebeurt, waarom zou men dan het andere sacrament, de doop, weigeren aan de kinderen van de ene vriendin?

Zelf denk ik dat het eigenlijke punt hier dan ook niet ligt in de vraag van de doop. Ook in het verleden is het vele malen voorgekomen dat kinderen van ongehuwde moeders gedoopt zijn. Ook daarbij ging men uit van „de bijbelse verbondsgedachte dat alle kinderen die binnen de geloofs-gemeenschap zijn geboren en getogen, recht hebben op de heilige doop”. Wel werd daarbij altijd de voorwaarde gesteld dat de moeder haar schuld zou belijden dat ze een kind ontvangen had buiten het huwelijk om.

Kernvragen

De kernvragen ten aanzien van het al of niet geoorloofd zijn van de doop in Rotterdam zijn dan ook: is het ethisch verantwoord dat deze moeder buiten het huwelijk om via KID kinderen ontvangen heeft? En is het ethisch verantwoord dat deze kinderen worden opgevoed door twee vrouwen die in een lesbische relatie leven? Volgens de berichten in de krant heeft de classis zich vooral over de eerste vraag gebogen en uiteindelijk groen licht gegeven. Op welke gronden is ons niet bekend.

Ten aanzien van de tweede vraag kan de kerkeraad zich beroepen op de uitspraken van de synode van 1979 en 1980. Maar hij staat hierbij wel voor de moeilijkheid dat de synode zich nog moet bezighouden met de bijbelse gegevens aangaande de homofiele. Het is nog steeds niet duidelijk of volgens

de synode de bijbelse gegevens een homofiele relatie toestaan of niet. Daar zal, als ik het wel heb, in het komende najaar door de synode over worden gesproken, op grond van een rapport van het deputaatschap voor Kerk en Theologie.

Alleen al op deze gronden lijkt het me onjuist dat kerkeraad en classis toestemming tot deze doop hebben gegeven. We zullen toch eerst als kerk moeten weten of de bijbel een dergelijke lesbische relatie wel toestaat. De bezwaren die velen nog steeds hebben tegen de besluiten van 1979 en 1980 worden hier alleen maar versterkt.

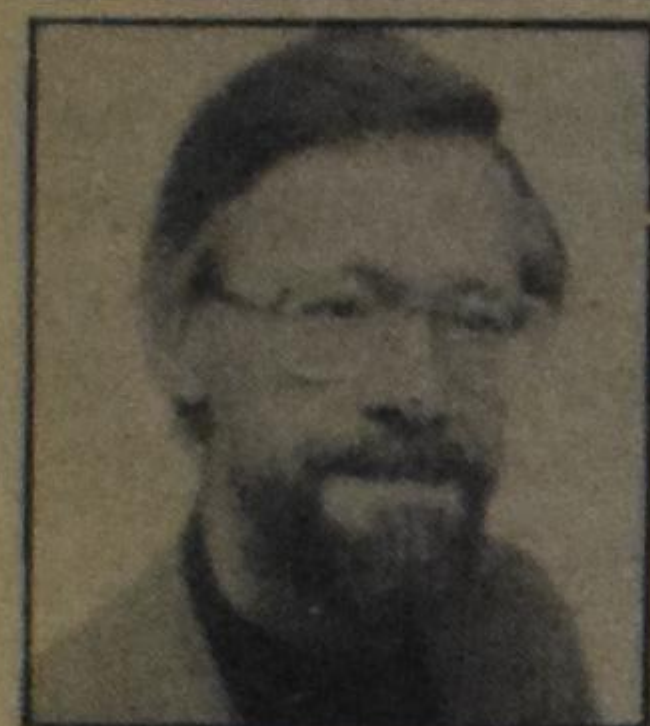
Ik vind trouwens ook dat een belangrijke zaak als deze doop niet door een kerkeraad en classis uitgesproken kan worden. Deze zaak gaat al onze kerken aan en zou door de synode zelf beslist moeten worden. We gaan met dit alles steeds verder een weg op, waarvan we het einde niet kunnen overzien.

Het wordt m.i. zeer dringend tijd dat de bijbel zelf op tafel komt en dat we al de vragen die hier liggen beantwoorden in het licht van de bijbel. En we zullen over deze vragen ook contact op moeten nemen met andere kerken in binnen- en buitenland.

Wat het laatste betreft denk ik met name aan de Christian Reformed Church, die zich enige jaren geleden ook zeer breedvoerig met deze vragen heeft beziggehouden. Dit zijn oecumenische vragen van de eerste orde. Het gaat hier om niets minder dan de toekomst van de christelijke ethiek. Wat dat betreft is de geplande doop in Rotterdam geen incident, maar een signaal.

Dutch

Een nieuwe liefde



Dag oude dag

door Ab Vander Mey

Iemand vertelde mij eens dat de diepste oorzaak van haar lijden was eenzaamheid. Nee, niet het alleen zijn, maar het gemis van iemand die je mentale steun geeft om die eenzaamheid te dragen.

Het is dan ook geweldig fijn voor zo iemand om op een dag iemand te ontmoeten die echt belangstelling voor je heeft. Maar ja, als je 's avonds

weer alleen thuis komt, dan komt die eenzaamheid dubbel en dwars op je af - hoe moet dat nu verder. Zo kan de vraag naar voren komen, kunnen wij niet bij elkaar gaan wonen? Kunnen we niet bij elkaar gaan intrekken? Maar waarom dan niet trouwen?

Ik kan me voorstellen, dat twee mensen elkaar ontmoeten en heel erg goed met elkaar

kunnen opschieten en veel voor elkaar zouden kunnen betekenen. Ze waarderen elkaar, ze kunnen erg goed met elkaar praten over vertrouwde dingen. Ze hebben een aantal dingen gemeen waardoor ze het gewoon erg fijn met elkaar kunnen hebben en elkaar tot grote steun kunnen zijn.

Maar ik kan me heel goed voorstellen dat deze twee mensen ieder een lang en een gelukkig huwelijk hebben gehad, en dit was voor hen zo'n unieke ervaring, dat dit, hoe dan ook, niet dunnetjes over gedaan kan worden. Huwelijk voor hen betekent de herinnering aan mijn (ons) huwelijk.

Wat ook wel eens voorkomt is, dat men het gevoel heeft dat men ontrouw is aan zijn eerste huwelijks-partner. En dat terwijl men, juist ook na de dood, trouw wil blijven of de herinnering aan die jaren niet wil vertroebelen.

Ik wil hierbij natuurlijk niet zeggen dat een tweede huwelijk niet goed zou kunnen zijn, helemaal niet. Er zijn heel wat echtparen die erg gelukkig zijn in hun tweede huwelijk. Maar er zijn mensen die louter om praktische redenen tot elkaar komen, dus waar we amper kunnen spreken van een huwelijksbasis. Deze manier van samenwonen komt al heel lang voor, namelijk de vrouw die als huishoudster bij

een alleenstaande man komt te wonen.

Veel mensen die gaan samenwonen, willen dan ook niet nog eens gaan trouwen, maar zoeken een menselijke oplossing voor de eenzaamheid.

Ik wil niet zeggen dat samenwonen of trouwen de basis is om de eenzaamheid op te lossen. Nee, dat niet. Want hoe dan ook - wij hebben altijd gezelschap. In het bidden van „Onze Vader” mogen we altijd denken aan al die andere kinderen van God en hoewel we ze niet zien, gemeenschap met hen hebben. Nee, als ik er goed over nadenk, geloof ik niet dat een Christen echt eenzaam en alleen is.

Werkloosheidsverzekering op 65-jarige leeftijd

(Canadian Scene) — U hebt misschien nooit contact gehad met een Canada Employment Centre, maar als u 65 bent geworden, dan is er een goede reden om er eens te gaan praten. Er bestaat een kans dat u recht hebt op een eenmalige uitkering uit het werkloosheidsfonds.

Als u eenmaal 65 bent dan valt u niet meer onder de Werkloosheidswet. U betaalt dan geen premie meer en u hebt ook geen recht meer op regelmatige uitkeringen. Maar of u dan nog werkt of niet, u hebt misschien recht op een eenmalige uitkering.

Om daarvoor in aanmerking te komen moet u gedurende minstens 20 weken van de afgelopen 52 weken in een bedrijf gewerkt hebben waar u verzekerd was. Als u gedurende die 52 weken uitkeringen ontvangen hebt dan moet u daarna nog minstens 20 weken gewerkt hebben, d.w.z. 20 weken na het begin van die werkloosheidsperiode. U kunt dan die uitkering aanvragen - het gebeurt niet automatisch. U dient het zo spoedig mogelijk na het bereiken van uw 65-ste verjaardag aan te vragen. Als u wacht dan loopt u de kans niet in aanmerking te komen omdat u dan misschien aan die vereiste 20 weken voldoet.

Op hoeveel geld hebt u dan recht? Dat bedrag komt overeen met drie keer het wekelijkse bedrag dat u zou ontvangen als u werkloos was. Om precies te zijn komt het neer op 60 procent van uw gemiddelde wekelijkse inkomen gedurende de laatste 20 weken dat u werkte en dus ook premie betaalde. U moet er alleen inkomstenbelasting over betalen.

Als u bijvoorbeeld gedurende de laatste 20 weken gemiddeld \$150 hebt verdiend, dan zou uw wekelijkse werkloosheidsuitkering (60% van \$150) \$90 hebben bedragen en die speciale uitkering zou dan 3x dat bedrag of \$270 zijn.

Aanvraagformulieren kunt u krijgen bij het plaatselijke Canada Employment Centre. U moet uw Social Insurance Number bij de hand hebben. U dient ook een Record of Employment van uw werkgever aan het aanvraagformulier te hechten. Stel het niet uit het formulier in te vullen en in te zenden. Als u moeite hebt met het invullen, ga er dan mee naar het dichtstbijzijnde Canada Employment Centre. Zij staan u dan graag terzijde met het invullen van het formulier.

Als u bij het bereiken van uw 65ste verjaardag werkloos

bent of ziek en u krijgt dus al uitkeringen, dan hebt u geen recht op die speciale uitkering. Als u echter gedurende minder dan drie weken uitkeringen gehad hebt, en u voldoet aan de andere eerder genoemde voorwaarden, dan blijft men betalen totdat u drie weken lang uitkeringen gehad hebt.

In de maand volgende op het bereiken van uw 65-jarige leeftijd moet de werkgever ophouden met het afhouden van premie. Dan dient u dus te onthouden: u hoeft geen premie meer te betalen, maar u hebt ook geen recht meer op regelmatige uitkeringen. Uw agenten bij uw plaatselijke Canada Employment Centre

kunnen alles voor u uitleggen en u een aanvraagformulier geven voor die speciale eenmalige uitkering.

Het gebeurt echter niet automatisch! U moet er zelf achter aan en het is verstandig het zo spoedig mogelijk na het bereiken van de 65-ste verjaardag te doen.

Grote olievondst bij Scheveningen

De Nederlandse Courant — Vlak voor de kust van Scheveningen is een indrukwekkende olievondst gedaan, waarbij tijdens de eerste proefboringen al 2500 vaten, zo'n 400.000 liter per dag uit de bodem werden gehaald.

Het olieveld is 45 kilometer ten noordwesten uit de kust van Den Haag aangeboord door Amoco Netherlands Petroleum Company, een bundeling van elf internationale bedrijven. De gevonden olie is door het lage zwavelgehalte van uitstekende kwaliteit.

De olieproductie uit de put bij Scheveningen komt overeen met die van het olieveld ten westen van Den Helder, waarvan de eerste olie vanaf 1 oktober door een pijpleiding via het Noordzeekanaal al naar

de raffinaderij in Amsterdam kan worden getransporteerd.

De proefboringen voor de kust van Scheveningen worden nu in hoog tempo uitgebreid om de juiste omvang van het oliebekken vast te stellen.

De olie is aangeboord in het vak P15 en de geologen vermoeden dat het nu gevonden veld in zee deel uitmaakt van het bekken waarin ook op tal van plaatsen aan land, zoals Leidschendam, Wassenaar, De Lier en Ridderkerk al olie is gevonden. „In dat geval is er sprake van een buitengewoon indrukwekkende vondst, aldus een eerste reactie van de geologen.

Oliespecialisten spreken na de ontdekking voor de kust

van Den Haag over „een derde olieprovincie op zee”, een groot bekken dat voor een lucratieve exploitatie in aanmerking komt.

De eerste olieprovincie bestaat uit de velden ten westen van Den Helder en wordt in oktober in productie genomen. Het tweede olieveld op het Nederlands plat in de Noordzee ligt noorderlijker en wordt momenteel nog onderzocht, omdat het wellicht deel uitmaakt van het rijke oliebekken „De Centrale Slenk”, waaruit ook Denemarken, Noorwegen en Engeland overvloedig putten. De derde olieprovincie lijkt nu voor de kust van Den Haag te zijn aangeboord.

Boek recensie

Fotoreis door Israel

Het land waar het Kerstfeest begon, Tekst van Mary Phraner Warren, naar negentiende-eeuwse gravures en tekeningen; 120 blz. Uitgeverij J.H. Kok Kampen/Speelman's Bookhouse, 351 Albion Rd., Rexdale, ON M9W 3P3. Gecenseerd door Rev. J. VanHarmelen.

De bedoeling van dit mooie boek is dat het u zal leiden tot een meer bewuste viering van de meest vreugdevolle gebeurtenis die ooit in de geschiedenis der mensheid werd opgetekend. Zijn we niet lang-

zamerhand allemaal plaatjeskijkers geworden? Nu, in dit boek kunnen we terecht. En wat een mooie gravures en tekeningen. Ze hebben veel, ja zeer veel voor op photo's, want ze geven meteen aan het verhaal een zekere sfeer, die men in dit geval zeker negentiende-eeuws kan noemen.

De verteller leidt u langs de prachtige gravures door het land waar het Kerstfeest begon naar de stad Nazareth waar Maria woonde, om dan met haar te gaan naar Juda, en later met haar en Jozef naar Bethlehem, de stad van het Kerstfeest. U ziet de

velden rond Bethlehem. Dan gaat u met Jozef en Maria naar de tempel waar Simeon Maria en het Kind begroet. Dan gaat u ineens ver weg naar Egypte, en dan eindelijk weer naar Nazareth. Wat heeft de Heiland daar veel geleerd. U ziet de Rabbi met de leerlingen aan zijn voeten zij krijgen onderwijs uit de Wet. Zegt de Bijbel niet dat het kind opgroeide en met wijsheid vervuld werd?

'n Prachtig boek om tegen het Kerstfeest elk jaar te lezen. Heel mooi uitgegeven. Van harte aanbevolen.

Geest des Heeren

Geest des Heeren, raak ons aan in de wortels van ons leven, in de kern van ons bestaan, wil ons daar Uw gaven geven, kom ons daar, o Geest, beroeren, kom Uw werk in ons volvoeren.

Kom, o Geest des Heeren, want wij zijn, zonder Uw bemoeien, ieder als een dorre plant waar geen goeds uit voort kan groeien. Raak ons aan en maak ons levend, groeiend, bloeiend, vruchten gevend.

J.v. Veen-Nusmeijer
in „De Wekker”

Dutch



Uit Nederland

Radio Nederland □ De internationale milieu-beweging Greenpeace mag doorgaan met haar pogingen om het storten van radio-actief afval in zee te vertragen en te bemoeilijken. Maar het is Greenpeace verboden om de dumping volstrekt onmogelijk te maken. Als dat toch gebeurt moet Greenpeace een boete van fl. 250.000,— per dag betalen. Dat is het vonnis van de Amsterdamse rechtbank-president in het kort geding dat het Energie Centrum Ned-

erland, ECN tegen Greenpeace had aangespannen. Het ECH had de rechter via drie eisen gevraagd Greenpeace het actievoeren volledig te verbieden. Maar alleen de eerste eis is gedeeltelijk ingewilligd. Greenpeace sprak na afloop van het kort geding van een overwinning omdat zij haar tot nu toe gebruikte geweldloze strijdwijze mag voortzetten.

□ De Sociaal-Economische Raad adviseert de regering om oudere werknemers die ongetrouwd zijn, twee uur per dag korter te laten werken als daarmee kan worden voorkomen dat zij door de dubbele taak van baan en huishouding

arbeidsongeschikt worden. De arbeidstijdverkorting zou moeten worden betaald uit de fondsen van de arbeidsongeschiktheidswet op medisch advies. Als andere mogelijkheid noemt de Sociaal-Economische Raad het verschaffen van gratis huishoudelijke hulp, te bekostigen door het Departement van Maatschappelijke Zorg.

□ Een groep Tweede Kamer-leden heeft het initiatief genomen voor een internationale conferentie in Den Haag over Zuid-Afrika. Er zal met parlementariërs uit andere West-Europese landen worden gesproken over sanctiemaatregelen, die Zuid-

Afrika moeten dwingen z'n apartheidsbeleid op te geven. De conferentie, die in november moet plaatsvinden, is een vervolg op een soortgelijke bijeenkomst, die in februari in Brussel werd gehouden.

□ Het Ministerie van Binnenlandse Zaken heeft twee gepantserde landrovers die uitgerust zijn met een observatie-en geschutskoepel ter beschikking gesteld aan de Amsterdamse politie. De gepantserde wagens zullen worden gebruikt om Joodse instellingen te beveiligen tegen mogelijke aanslagen. De Joodse Gemeenschap in de hoofdstad dringt al geruime tijd aan op betere bescherm-

ing. Overigens houdt het Haagse Ministerie altijd twee gepantserde auto's achter de hand voor noodsituaties. Ze zijn nu voor onbepaalde tijd afgestaan aan Amsterdam.

□ Het komt meer en meer voor in Nederland dat mensen, die de normale aansluiting van middelbare school naar wetenschappelijk onderwijs hebben gemist, op latere leeftijd alsnog aan het studeren gaan. Binnenkort wordt dat veel gemakkelijker. Want dan hebben we een zogenaamde open universiteit die in eerste instantie juist bestemd is voor volwassenen die een studie willen combineren met een baan. De open universiteit kent twee belangrijke doelstellingen: ze moet toegankelijk zijn voor iedereen, en de cursuskosten mogen geen belemmering zijn. Het is geen gloednieuw idee: in Engeland is er al tien jaar geleden mee begonnen. Ook de Verenigde Staten en West-Duitsland hebben een open universiteit, en in Japan, Frankrijk en Portugal zijn ze er mee bezig. In Nederland dus ook; de voorbereidingen zijn in volle gang. Het hoofdkwartier is gevestigd in Heerlen, in een voormalige villa met de mooie naam Zomerweelde, aan de Valkenburgerweg. Met de bouw van kantoren daaromheen is zojuist een begin gemaakt.

Radio Nederland □ Meer en meer wordt er aan gewerkt om overvloedige warmte, die vroeger gewoon de atmosfeer inging, nuttig te gebruiken. Nieuw is dat niet, in Utrecht bestaat al sinds mensenheugenis stadsverwarming die gevoed wordt door het koelwater van de elektriciteitscentrale. Maar in Rotterdam is dat idee nu weer helemaal opnieuw opgepakt. De nieuwe Roca - warmtekrachtcentrale levert 50 megawatt elektriciteit die wordt toegevoerd aan het landelijke koppelnet, en 300 megawatt warmte. En die gaat, als alles klaar is, de verwarming verzorgen voor 20.000 woningen in de nieuwbouwwijken Schollevaar, Zevenkamp en Oosterflank, die deels in Rotterdam liggen en deels in Capelle aan de IJssel.

Een beetje anders ligt het in Arnhem waar de Enka-kunstvezelfabriek na de sluiting van het productiebedrijf aan de Velperweg zit met een overcapaciteit aan stoom. Die gaat nu gebruikt worden voor de verwarming van het nieuwe kantorencomplex van de postgiro en de rijkspostspaarbank, de toekomstige Postbank dus, aan de overkant.

ALS U ER NIET AAN DENKT KUNT U HET MISSCHIEN NOOIT MEER VERGETEN.



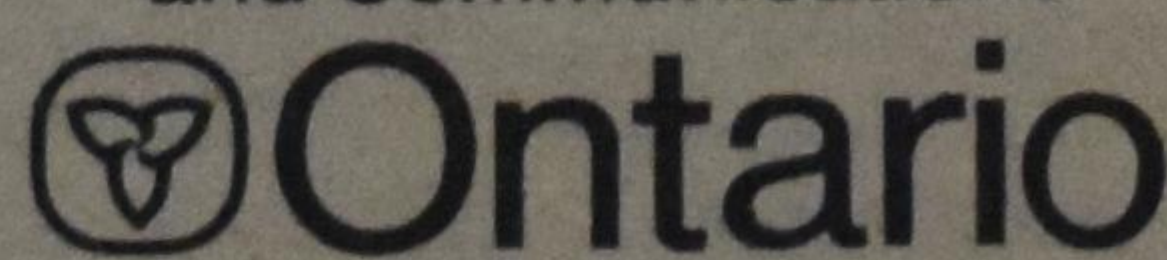
Bestuurders in beide richtingen moeten stoppen voor een stilstaande schoolbus met rode knipperlichten aan. De enige uitzondering is een hoofdweg met meerdere rijbanen en een middenberm, waar alleen het verkeer achter de bus moet stoppen.

De nieuwe wet verplicht bestuurders om tenminste 20 meter (ongeveer de lengte van een tractor-trailer) achter de schoolbus te stoppen en heeft verhoogde straffen ingesteld voor bestuurders die in gebreke blijven.

- De \$20 - \$100 boete is verhoogd tot \$100 - \$500
- Overtreders voor de tweede keer kunnen boetes tegemoet zien van \$250 tot \$1,000
- Overtreders zullen ook aangeslagen worden in hun puntentotaal.

KUNT U HET ZICH PERMITEREN OM TE VERGETEN?

Ministry of Transportation
and Communications



James Snow, Minister
William Davis, Premier



Travel

Non-stop vluchten en laagst
mogelijke tarieven!

Vergelijk de KLM met charters:

1. **Meer non-stop vluchten:**
tenminste twee per week met ingang van 1 april, en vier per week gedurende de zomer!
2. **Laagst mogelijke tarieven:**
Vergelijk de KLM CCF tarieven met die van Wardair: U betaalt niets meer als U met de KLM reist!
3. **“Welcome back to Holland” vacatiepakket:**
Doe Uw voordeel met deze aantrekkelijke, waardevolle aanbieding: een dag gratis reizen in Nederland, half geld op de trein voor een maand, een bezoek aan Amsterdam en de Floriade, en nog veel meer!
4. **Groter aantal vluchten:**
De KLM, in samenwerking met CP Air, heeft een groter aantal wekelijkse vluchten dan welke chartermaatschappij ook. Dat geeft U de beste mogelijkheid om precies op die dag te reizen die U het beste uitkomt!
5. **Films aan boord:**
Op alle vluchten vertonen we een film!
6. **De KLM garandeert Uw tarief:**
Als U 10 procent nu betaalt (als U Uw plaatsen reserveert), dan garandeert de KLM dat Uw tarief niet verhoogd zal worden, zolang U Uw reserveringen maar niet verandert. U betaalt de rest tenminste zes weken voor Uw vertrek.

Maak vandaag nog Uw reserveringen bij Uw reisagent!

Tel het toepasselijke tarief uit beide kolommen bij elkaar op om het retoertarief te berekenen. CCF kan slechts als retoertarief toegepast worden.

CCF-tarieven:

VAN TORONTO NAAR AMSTERDAM		VAN AMSTERDAM NAAR TORONTO	
	\$		\$
01 APR - 12 MEI	351	01 APR - 10 JUN	351
13 MEI - 23 JUN	393	11 JUN - 21 JUL	393
24 JUN - 07 AUG	444	22 JUL - 05 SEP	444
08 AUG - 11 SEP	393	06 SEP - 19 SEP	393
12 SEP - 09 DEC	351	20 SEP - 25 DEC	351
10 DEC - 23 DEC	444	26 DEC - 09 Jan '83	444
24 DEC - 31 MRT '83	351	10 JAN '83 - 31 MRT '83	351

KINDEREN BETALEN \$578 RETOER TIJDENS ALLE BOVENSTAANDE PERIODES.
Betaal \$50.: wanneer U boekt en de rest tenminste 3 weken voor Uw vertrek.
Gegarandeerd tarief: Betaal 10% wanneer U boekt en de rest tenminste 6 weken voor Uw vertrek.
In beide gevallen verliest U Uw aanbetaling indien U Uw reserveringen verandert.



Kruise & Pullen
Travel Agency
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Therold, Ont. Tel: 227-5297

287 Main St. W.
Port Colborne, Ont.
Tel: 834-7886



Guide Travel Bureau
(Mr. & Mrs. G. Den Hartog)
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431



BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 399
Burlington, Ont.
Tel: 632-0720

Lucy Meyer



ROOS travel agency
296 Guelph St., Georgetown, Ont.
Tel: 877-0136

Jim Courtney
161 Main St. E.,
Listowel, Ont.
1 (519) 291-2111
out of town: 1-800-265-3220.
519 area toll free

This space reserved for you!



Valentine Travel Service Ltd
323 Moore Ave., Toronto, ON M4G 3T6
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Baldwin Verstraete • Dirk Mast



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Chris Drenth



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639-3171
Dwayne Vanderhout

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Fiesta Mall,
Grays Rd. & Hwy. #8,
662-1550
Rebecca Oliphant

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Downtown Port Hope 692-2661
Seaway Mall Welland 735-8973

Mrs. Henny Vuyk 834-0666
John Shrimmer 945-3301



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99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

THANKS

HEINEN: We sincerely thank all our children, grandchildren and friends for the many good wishes, and numerous cards on the occasion of our 40th Wedding Anniversary. You made our Anniversary a very enjoyable day! We thank the Lord for these many years together and pray for his continued blessings. Mr. and Mrs. D.J. Heinen, 16050 - 92nd Ave., Surrey, BC

BIRTHS

DE JONG: Together, we, John and Nancy, praise the Lord our God for giving us our 3rd precious gift of life, KIMBERLY, born August 13, 1982. She is a sister to Pamela and Jonathan; 4th grandchild for Mr. and Mrs. Arie Geurkink of Iroquois, Ont., 3rd grandchild for Mr. and Mrs. Stewart De Jong of Chesterville, Ont., 4th great-grandchild for Mr. and Mrs. Fred Zandbergen and Mr. and Mrs. John Geurkink of Brinston, Ont., 9th great-grandchild for Mr. and Mrs. Eelka De Jong of Lacombe, Alta. and 37th great-grandchild for Mrs. Jannes De Jong of Chesterville, Ont. R.R.#1, Chesterville, ON K0C 1H0

FLUIT: It is with great thankfulness that we announce the birth of our fourth son, MICHAEL ANDREW on September 7, 1982. Andy and Rita Fluit, brothers: Christopher, Gregory, and Paul. 847 Lincoln Ave., N., Beamsville, ON L0R 1B0

JAGT: John and Nancy praise God for the precious gift of their third child, STEFENNIE TERESA on September 8, 1982, weighing 7 lbs. A sister for Melissa and Christopher; 29th grandchild for Mr. and Mrs. J. Kemper, Waterdown, Ont. and 6th grandchild for Mr. and Mrs. A. Jagt, Waterdown, Ont. Great-granddaughter for Mrs. Mae Datema and Mr. and Mrs. H. Kitts, both of Red Deer, Alta. R.R.#2, Waterdown, ON L0R 2H0

KOSTER: With much joy and thankfulness to God, the creator of all life, we, Ed and Rita Koster, rejoice in the birth of our second child, RACHEL ELLA, born September 4, 1982. A little sister for Mark; 4th grandchild for Mr. and Mrs. Ralph Hoftzyer of Moorefield, Ont.; 9th grandchild for Mrs. John Koster of Drayton, Ont.; 4th great-grandchild for Mr. and Mrs. Gerard W. Hoftzyer of Brighton, Ont.; 15th great-grandchild for Mr. Peter Rhebergen of Grimsby, Ont.; and 36th great-grandchild for Mrs. Wed A. Kelly Kulper of Holland. R.R.#2, Drayton, ON N0G 1P0

STRAMPEL: George and Alie (nee Tjeerdsma) give thanks to God, the giver of life, for the gift of a son, PETER GREGORY, born September 6, 1982. A little brother for Jeremy and Elizabeth. Tenth grandchild for Mr. and Mrs. John Tjeerdsma and sixteenth grandchild for Mr. and Mrs. Jelte Strampel. R.R.#1, Minesing, ON L0L 1Y0

MARRIAGES

DE VRIES-KLOOSTERMAN: Mr. and Mrs. Henk de Vries and Mr. and Mrs. Eelke Kloosterman are happy to announce the forthcoming marriage of their children, ALBERTINE LOUISE and EDWARD PAUL. The ceremony will take place, the Lord willing, on September 25, 1982, at 4:00 p.m., in the Cephas Chr. Ref. Church of Peterborough, Ont. Rev. Harry Mennega officiating. Future address: R.R.#3, Hastings, Ont.

ELZINGA-HELDER: Mr. and Mrs. George Elzinga are pleased to announce the forthcoming marriage of their daughter, RENITA GRACE to MENNO, son of Mr. and Mrs. Edgar Helder. The wedding will take place, the Lord willing, on Friday, September 24, 1982, at 7:00 p.m., in the Jarvis Chr. Ref. Church. Rev. James Tuininga officiating. Future address: R.R.#1, Jarvis, ON N3Y 4K4

KEMPENAAR-VAN DER VLIET: Mr. and Mrs. J. Kempenaar are happy to announce the forthcoming marriage of their daughter, CATHARINA to RONALD, son of Mrs. P. Van der Vliet and the late Mr. B. Van der Vliet. The wedding ceremony will take place, the Lord willing, on Saturday, October 2, 1982, at 3:30 p.m., in the Clarkson Chr. Ref. Church. Future address: 1044 Runnymede Cres., Oakville, ON L6M 1C4

KRAAN-BROER: Mr. and Mrs. E. Kraan of Aylmer, Ont., and Mr. and Mrs. D. Broer of St. Thomas, Ont., are pleased to announce the forthcoming marriage of their children, SHELLEY and CASE. The wedding ceremony will take place, D.V., on Saturday, September 25, 1982, at 3:30 p.m., in the Chr. Ref. Church of Aylmer, Ont. Dr. Rev. Henry Boekhoven officiating. Future address: R.R.#5, Aylmer, ON N5H 2R4

TERPSTRA-OOSTERHOF: Mr. and Mrs. Renze Terpstra, Brockville and Mr. and Mrs. Bert Oosterhof, North Augusta, are happy to announce the forthcoming marriage of their children, JULIE and ALEX. They will make their vows to each other and the Lord on Friday, October 8, 1982, at 7:30 p.m., D.V., in the Bethel Chr. Ref. Church, Brockville, Ont. Rev. G. Bieze of Athens officiating. Future address: P.O., Athens, ON K0E 1B0

TOLKAMP-LAMMERS: Mr. and Mrs. William Tolkamp and Mr. and Mrs. Herman Lammers are pleased to announce the forthcoming marriage of their children, BRENDA and DIRK. The wedding ceremony will take place, D.V., on Saturday, October 2, 1982, at 2:30 p.m., in the Bethel Chr. Ref. Church, Waterdown, Ont. Rev. J. Postuma officiating. Future address: Braeburn Apartments, 1 Hamilton St., S., Apt. #503, Waterdown, ON L0R 2H0

ANNIVERSARIES

Nijverdal (Ov.) Whitby (Ont.)
1932 1982

October 13

"For the Lord God is a sun and shield; the Lord gives grace and glory; no good thing does he withhold from those who walk uprightly" (Psalm 84:11).

REINIER and SINA
BERENTSCHOT
(nee Calkhoven)

with joy and thankfulness to the Lord, we are happy to announce the 50th Wedding Anniversary of our parents and grandparents.

Dick & Joan
Henk & Anne
Bill & Mary
Johanna & Peter
and 10 grandchildren
Home address: 1911 Rossland Rd. E., Whitby, ON L1N 3P4

ANNIVERSARIES

1947 1982
"The Lord is my Shepherd" (Psalm 23).

On October 1, 1982, the Lord willing, we hope to celebrate with our parents and grandparents,

JOHN (JAN) and HELEN (LENA)
BAKER
(nee Elema)

their 35th Wedding Anniversary. We pray that God may grant them more years together and may he fill it with love and happiness.

We pray, also, that God will watch over them and bless them with his love and guide them by his hand. — Happy Anniversary Dad and Mom: Dan & Mary Baker; Johanna, Katherine, Andrea, Karla — Strathroy

Ralph & Arnolda Baker; Ryan, Brent, Joshua — Strathroy
Warner & Debbie Baker; Jennifer, Carolyn, Nathan — Strathroy
Ed & Nancy Baker; Jillian — Strathroy
Peter & Diane Pleiter; Timothy — Listowel

John & Linda Renkema — Strathroy
John
Janice
Nancy
Open house: October 2, 1982, 2-4 p.m. at Metcalfe Central School, Strathroy.

Home address: R.R.#3, Strathroy, ON N7G 3H5

Brampton Monkton
1957 1982

September 28

JOHN and HELEN BOERTIEN
(nee Jonkman)

"But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children" (Psalm 103:17).

With these words our parents were united in marriage 25 years ago. May the Lord bless and keep them in his care.

With lots of love:

Helen
Richard & Melinda
Douglas & Sandra
Michael
Jimmy
Bobby
Lori

Home address: 16 Madison St., Monkton, ON N0K 1P0

Hamilton, Ont. Victoria, BC
1957 1982

October 25

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

With a joyful heart we praise the Lord for the 25th Wedding Anniversary of our parents,

HANS and LIEN BRINKERT
(nee Lammers)

Our Father in heaven has blessed us as a family, and we pray for many more years of happiness.

May he also continue to bless your life together, Mom and Dad!

Congratulations, with all our love, your children and grandchildren:

Jim & Eily Vissers; Michael — Sidney, BC

Glen
Darlene
Patricia
— Victoria, BC

Home address: 535 Agnes St., Victoria, BC V8Z 2E3

1957 1982
September 21

With great joy and thankfulness, we were happy to celebrate the 25th Wedding Anniversary of our parents,

MEL and CORRIE SMIT
(nee Lagemaat)

We pray that the Lord may bless them with many more years of happiness and health.

With love from your children and grandson:

Jannetta & Phil
Carol & Fred; Jason
Ingrid

Home address: 119 Homewood Ave., Willowdale, ON M2M 1K2

ANNIVERSARIES

1942 1982
On September 24, our parents,

SIEBE and JOHANNA DYKSTRA
(nee Douma)

will celebrate 40 years of marriage. We have seen God's faithfulness and love at work in their lives and we pray that they may continue to share happiness for years to come.

"Great is the Lord and most worthy of praise; his greatness no one can fathom. One generation will commend your works to another; they will tell of your mighty acts" (Psalm 145:33,4 (NIV)).

Congratulations from:

Sophie & John Vander Hooft — Winnipeg

Bodie & Edie Dykstra — Winnipeg

Jean & Bob Abar — Oromocto, NB

Marie & Jim Wasson — Oromocto, NB

Hilda & Harry Fernhout — Toronto

Linda & Bill Tuininga — Prince George

Joanne & Joe Mulroy — Calgary

Grace & Wally Bulkema — Winnipeg

Jeff & Pam Dykstra — Winnipeg

Lillian Dykstra — Winnipeg

and 26 grandchildren.

Home address: Box #1, Group #55, S.S.#1, Winnipeg, MB R3C 2E8

1957 1982

We are happy to announce that on October 12, 1982, D.V., our parents,

ALBERT and BERTA HOSMAR
(nee Flim)

will celebrate their 25th Wedding Anniversary.

We are thankful that the Lord cared for us all, and showed his love to all of us.

"Commit your way to the Lord, trust in him and he will act" (Psalm 37:5).

Love from your children:

Gary
Ed
Ronald
Joyce

An open house will be held on Saturday, October 23, 1982, from 2 to 4 p.m., at 164 Elisabeth Cr., Whitby, ON L1N 3R7

1952 1982
October 2

We are happy to announce the 30th Wedding Anniversary of our parents,

MARCUS and JEAN HOVING
(nee Visser)

May the Lord bless you and give you many more years together.

With much love and congratulations from your children and grandchildren:

Harry & Glenda; Marcia, Jodi
Susanne & Sam; Christy, Angela
Bas

George & Joanne; Michelle
Bill

Jane & Harry; Adam, Sarah

John

Liz

Mike

Home address: R.R.#2, Newmarket, ON L3Y 4V9

1937 1982
September 25

With thankfulness to the Lord, we hope to celebrate with our parents, grandparents and great-grandparents,

JOHN and DINA SNYDER
(nee Noppers)

their 45th Wedding Anniversary.

Hank & Rita

Teresa & Imco

Alice & Ed

Grace & Russ

John & Cobi

Joanne & Tom

Rudy & Wanda

24 grandchildren and 1 great-grandchild.

Open house will be held at Ottewell Chr. Ref. Church, Edmonton, Alta., on September 25, 1982, at 8:00 p.m. Home address: 4216-104 A. Ave., Edmonton, Alta.

ANNIVERSARIES

Enkhuizen Rexdale
1957 1982

October 1

With praise and thanksgiving to the Lord, we wish to celebrate, D.V., the 25th Wedding Anniversary of our parents,

PIET and CHRISTINA GROOT
(nee Bakker)

We are thankful for the love and Christian upbringing they have been able to give us and we pray that the Lord will continue to bless and keep them in his care. Congratulations Mom and Dad!

Love:

Nelly

William & Lorraine

Christine & Theodore (friend)

Edward

Michael

Paul

We hope to celebrate this occasion with an open house on Saturday, October 2, 1982, D.V., from 3 - 5 p.m., in the Second Chr. Ref. Church of Toronto, 265 Albion Rd., Rexdale, Ont.

Everyone is welcome!

Home address: 9 Golfdown Dr., Rexdale, ON M9W 2H4

1952 1982
September 26

"For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations" (Psalm 100:5).

With joy and thanksgiving to the Lord for his many blessings, we are happy to announce that our parents,

JOHN and WILMA
VANDERLINDE
(nee Berg)

will celebrate their 30th Wedding Anniversary.

We pray that the Lord may bless them with much love, happiness and health for each other and for us, their children and grandchildren. Congratulations Dad and Mom!

With love, your children:

Ralph & Alice Vanderlinde

Art & Marg Capelle; Daniel

Henk & Janet Vanden Ende; Chris-

tina

Jack & Marie Van Marum

Ray

Bill

Herman

Barbara

Home address: 1255 Cathcart

Blvd., Sarnia, ON N7S 2H7

St. Anna Parochie Brampton

1947 1982

With joy and thankfulness to God, we hope to celebrate, the Lord willing, on October 16, 1982, the 35th Wedding Anniversary of our parents and grandparents,

CORNELIS and RINSKE
VANDER PLOEG
(nee Walburg)

We pray that God will continue to bless and keep them in his care.

Their thankful children and grandchildren:

Leo & Diane Gallant; Rick, Lisa

Leanne — Brampton

Stan & Sheila Vander Ploeg;

Tammy, Brian, Steven —

Bramalea

Andy & Anne Vander Ploeg;

Michael, Daniel — Aylmer

John & Jackie Nawrocky — Hamilton

Brian & Annette Voogd; David —

Brampton

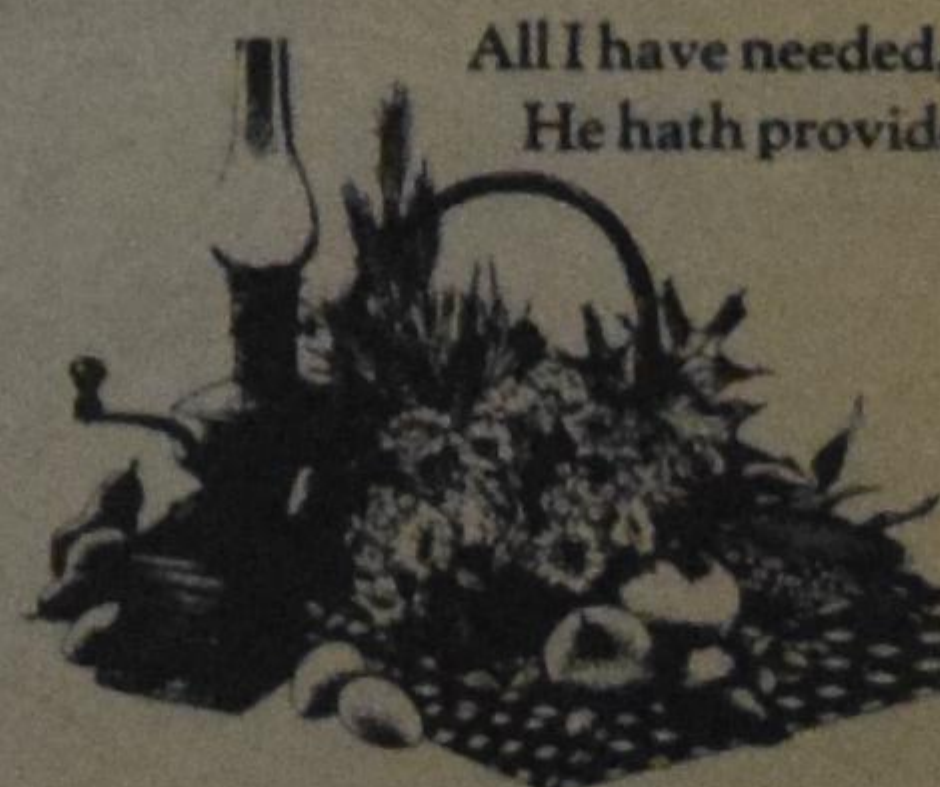
John Vander Ploeg — at home

Joanne Vander Ploeg — at home

Frances Vander Ploeg — at home

Home address: 17 Kingsmere Crst., Brampton, ON L6X 1Z3

All I have needed,
He hath provided.



Classified Advertising

ANNIVERSARIES

1957 September 28 1982
With joy and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

**RICHARD and HENNY
VAN DYKE**
(nee Scholten)

May the Lord continue to bless them and grant them many more happy years together.
With love and congratulations from your children:
Ed & Dorothy (engaged) — at home
Jamie & Diana — Milton, Ont.
Don — at home
Open house to be held Saturday, September 25, 1982, from 2-5 p.m. at home.
Home address: 160 Delrex Blvd., Georgetown, ON L7G 4E2

OBITUARIES

On Saturday, September 11, 1982, at the age of 68, the Lord took unto himself our dear friend,

JO BERGMAN
Our comfort is the knowledge that he is now with his shepherd in whom he trusted, to praise his name forever.
John Bakker, Sr.
Hendrika Bezuyen
Liesbeth Colenbrander
Tiny Teeuwssen
Janny Van Eek
Wietske Vander Veen
Piet & Toos Manni
Shenk & Els Van Soelen
St. Catharines, Ont.

"I am the resurrection and the life; he who believes in me shall live even if he dies, and everyone who lives and believes in me shall never die" (John 11:25,26).
On Saturday, September 11, 1982, after intense suffering which he so patiently underwent, the Lord released our dear husband, father and grandfather from all earthly strife and took him home,

JOHANNES BERGMAN
at the age of 68.
Beloved husband of Greta Bergman (Colyn).
Dearly missed by his children:
Ada & Aldert Louwes — Vineland, Ont.
Wilma & Simon Antuma — Edmonton, Alta.
Margaret & George Prinsen — St. Catharines, Ont.
Debbie & Jack Bezuyen — Jordan Station, Ont.
Jo-anne & Hank Poortinga — St. Catharines, Ont.
John & Stena Bergman — Niagara-on-the-Lake, Ont.
Peter & Evelyn Bergman — Niagara-on-the-Lake, Ont.
Helen & Ron Cherney — Virgil, Ont.
Bill & Randa Bergman — Niagara-on-the-Lake, Ont.
Lovingly remembered by 36 grandchildren.
Survived by one brother, Anton, in Tasmania, Australia.
Predeceased by one brother Piet and one granddaughter Sonya.
Home address: R.R.#3, Niagara-on-the-Lake, ON L0S 1J0

The Lord at his appointed time took home our beloved brother-in-law and uncle,

JO BERGMAN
at the age of 68.
Dear husband of Greta Bergman (nee Colyn).
May God's love and faithfulness give strength and comfort to Greta and family.
Dick & Cora Colyn — Everett, Wash.
Annie Colyn (nee Teltema) — St. Catharines
Len & Nelly Colyn — Everett, Wash.
and nieces and nephews.
269 Lakeshore Rd., St. Catharines, ON L2M 1R9

OBITUARIES

After a serious illness the Lord, in his wisdom, took home our dear and close friend,

MR. JOHANNES (JO) BERGMAN
in his 69th year.
May the Lord be near to his wife, children and grandchildren in this time of sorrow.
Mr. and Mrs. Jim and Grace Vlaar — St. Catharines, Ont.

"And now abideth faith, hope and love, these three, but the greatest of these is love."
On Monday, August 30, 1982, the Lord took to himself,

FRANK BEKKERING
at the age of 80 years.
He will be lovingly remembered by his wife Lina Bekkering.
His children:
Ludwig & Ann Bekkering — Winnipeg
Harm & Hinke Bekkering — Dartmouth
Henk & Betty Bekkering — Vancouver
Hans & Lillian Bekkering — Lethbridge
Also survived by 14 grandchildren, one great-grandchild and 2 sisters in The Netherlands.
Funeral service was held at the Chr. Ref. Church in Brandon, Man., on Thursday, September 2, at 2 p.m.
Donations to World Vision of Canada, c/o Chr. Ref. Church.
Home address: R.R.#5, Braecrest Dr. #9, Brandon, MB R7A 5Y5

On September 9, 1982, the Lord took home, after a long illness, our dear brother,

HENDRIK TIMMERMAN
at the age of 64.
Thess. 4:13,14.
Beloved husband of Marie Timmerman (nee Neutel).
Mrs. Grace Keizer — Wellandport
Mr. & Mrs. W. Timmerman — Ruinerwold
Mr. & Mrs. Jent. Maat — Ruinerwold
Mr. & Mrs. R. Keizer — Ruinerwold
Mr. & Mrs. H. Janssen — Brampton
Home address: Hazerlaarstr 56, Hoozeveen, (Dr.), Holland

"The Lord is my Shepherd" (Psalm 23).
On September 5, 1982, the Lord took to himself our father and opa,
ALBERT WOLTHUIS
in his 76th year.
Beloved husband of G. Wolthuis-Hoving — Jan Sangerslaan 17, Gloogesand (Gr.).
Lovingly remembered by his children and grandchildren:
Luc & Truus Wolthuis
Albert
John Andrew & Fran
Margaret
Grace
Susan
Mark
Home address: 14012 - 54 St., Edmonton, Alta.

MINISTERS NEEDED

COCHRANE: Cochrane Chr. Ref. Church is in need of a pastor who is willing to take this position on a part-time basis. This is to lead and guide the congregation in conducting the worship service and to help in community outreach. For more information contact: George Struyk, Phone: (705) 272-5672 or write: R.R.#3, Cochrane, ON T0L 1C0

TEACHERS

BRANTFORD: Brantford Christian School is in need of a **grade 1 and 2 teacher**. Duties to commence on November 29, 1982. Please send your application and resume to: Mr. C. VanderVeen, Principal, Brantford Chr. School, 7 Calvin St., Brantford, ON N3S 3E4; phone: (519) 752-0433 (school), or (519) 752-4100 (home).

PERSONAL

Kunt u ons helpen bij het opsporen van de volgende personen?

BRINKMAN, Hendrik Arie, geboren 30 juli 1949 te Stellendam, laatstbekende adres in Canada p/a 594 Park Pearce Avenue, Winnipeg, Manitoba.
DERKS, Franciscus Antonius, geboren 27 augustus 1917 laatstbekende adres in Nederland: Ferdinand Bolstraat 89 Leeuwarden, naar Canada vertrokken op 16 september 1952.

FRANK, Aart Cornelis Christiaan, geboren 4 oktober 1943 te Rotterdam, naar Canada vertrokken in september 1967, laatstbekende adres: R.R.#1, Orangeville, Ontario.

GROM, Jacobus Wilhelmus Anthonius, geboren 27 september 1917 te Rotterdam, laatste woonplaats en adres: Kraalerstraat 9B, Rotterdam, naar Canada vertrokken op 12 mei 1952 met bestemming Toronto.
HOLTMAN, M.A.G., geboren 22 april 1946 to Almelo, laatstbekende adres in Nederland: Parkstraat 15 te Arnhem, naar Canada vertrokken op 29 september 1981.

KOLFF, Cornelis van der, geboren 6 augustus 1917 te Utrecht laatstbekende adres in Canada: 65 Greencrest Circuit, Apt. 1008, Scarborough, Ontario.

AMAN, Ferdinand Cornelis, geboren op 24 juli 1943 te Hilversum, laatstbekende adres in Canada: 822A-2055 Carling Avenue, Ottawa, Ontario.

MOL, Emanuel Petrus Cornelis Joseph, geboren 30-11-1946 to Leiden MOL geb. van den Brink, J.A., geboren 9 april 1951 te Amsterdam laatstbekende adres in Canada: Box 1853, Fort McLeod, Alberta.

ROKE, J. geboren 17 januari 1949 te Nederhorst den Berg, laatstbekende adres in Canada: 24 Pinehill Cres., Apt. 202, Toronto, Ontario.

SCHEEPMAKER, Johannes Martinus, geboren 29 augustus 1917 te Utrecht, naar Canada vertrokken 24 mei 1957, laatstbekende adres in Nederland: Laan van Engelsier 6bis, Utrecht.

STAALDUINEN, Jacobus Johannes van, geboren 2 oktober 1919 naar Canada vertrokken op 18 februari 1952 met bestemming Chilliwack.

SWINKELS, Martinus Hendrikus, geboren 20 augustus 1917 te Nuenen, naar Canada vertrokken in 1951, laatstbekende adres in Nederland: Gerwenseweg 200, Helmond.

WAGENVOORT, Hendrika, geboren 18 april 1913 te Deventer, laatstbekende woonplaats in Nederland: 's-Gravenhage, naar Canada vertrokken op 27 februari 1953.

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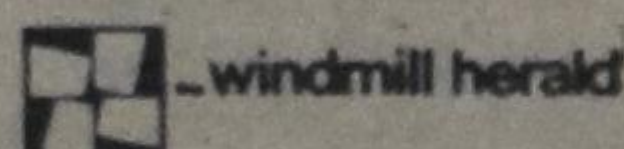
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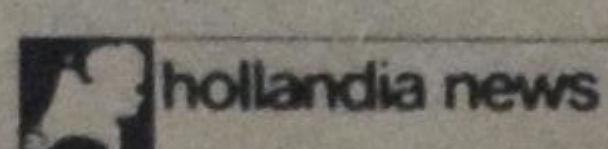
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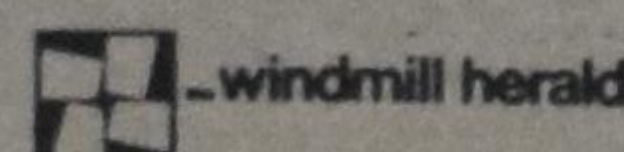
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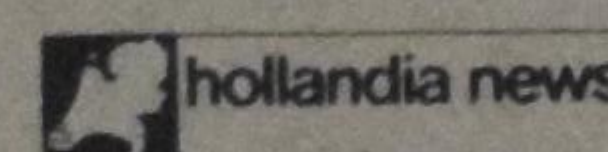
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Keatsen season almost over

John Abma

With the summer of 1982 drawing to a close, we notice that the keatsen season is coming to an end as well. Four points tournaments and one non-points tournament have already been completed and the fight for the points total trophy is a close race once

again. By the time this article is published, another tournament, held in Oakville, will have been completed.

Peter Biemers of Chatham was the hottest player at the beginning of the season as he and his teammates emerged victorious in three of the first four tournaments. In Strathroy, on June 12, he teamed up

with the father and son team of Peter and Richard VanderWerf to win the first place medals. He also won the King's trophy for being the outstanding competitor of the day. On June 26, he joined his brother Willem and Martin Talsma to win a non-points tournament. At the prestigious Frisian Day tournament, held on July 1, Peter joined King-of-the-day, Frank Roor-da, and newcomer Jelle Hoekstra to take first place honours.

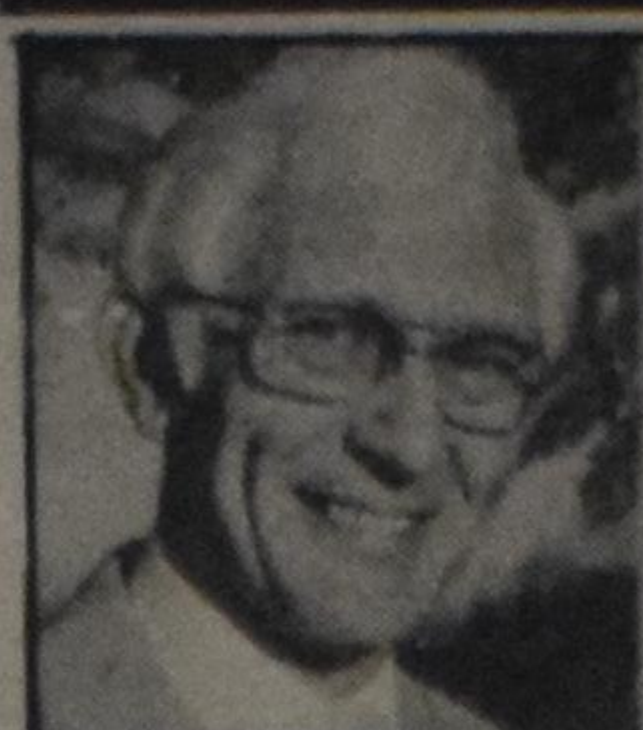
Other players have come forth as strong threats to the Keats crown in the second half of the season. Federation president, Ray Tuinhof, walked away with the King's trophy and joined newcomer Anton Wierda and veteran Joop VanderWerf to take first place at the July 17 Burford tournament. At the Federation P.C. the veterans were surprised and overwhelmed by the outstanding play of youngster Perry Van Wanrooy. Perry's ability to hit the long ball aided in his winning of the King's trophy. He was joined by Martin Talsma and Joe De Boer as they went on to win the first place trophies.

At this writing, three players share the points standing lead which is accumulated according to the number of wins a player is involved in. Veterans Mint Klynstra and Frank Roor-da share the lead with youngster Richard VanderWerf with fourteen points apiece.

One point back with thirteen points apiece are Perry van Wanrooy and Willem Biemers. Tied with twelve points apiece are Peter Biemers, Ray Tuinhof, Peter VanderWerf, John VanderWerf and Joe Maagdenberg.

These players and over fifty others will attempt to attain top honours in the remaining tournaments which include the Oakville tournament on August 28, the Eendracht tournament in Stoney Creek on September 6 and the Chatham tournament on September 17.

Mr. Abma is Keats Federation secretary.



William R. Rang

Skylights

Sheep

When I was about nine years old, I made friends with a sheep. My parents had rented a summer home and the backyard of it was my friend's home. From a long pin set into the ground a rope was attached to one of her rear feet. That made her graze in a nice circle. Ah, was my sheep ever friendly, cuddly, and tame! Yes, I began to understand, I thought, why the Lord calls us His sheep. Lovely, friendly, cuddly. It felt good to be a sheep of the Good Shepherd.

A few years later I sobered up. I had talked with a shepherd and I had read a book on Psalm 23. Then it became clear to me that sheep aren't really what they appear to be. They're rather dumb. They're hard to motivate. They tend to become lost. They can't find pasture by themselves. They're quarrelsome, too.

The lambs are even worse. They don't always seem to like closeness to their parents. Occasionally they move themselves to the outside circle of the herd and then try for a quick get-away, just to explore the world by themselves. You don't need the watchful eye of your mother and exploring without the Shepherd is a barrel of fun.

When a wolf comes, the lambs freeze with fright. But then, for reasons hard to understand, they will walk slowly toward the wolf, bleating loudly as they go. Death comes swift and brutal unless the shepherd goes after the wolf with his rod. No wonder David refers to that rod as comfort!

I can now fully understand why the Lord calls me a sheep. Without the Shepherd I am nothing. Without Him I cannot survive. Without Him I cannot find pasture. Without Him I can never find the sheepfold. Yes, without Him I will perish in the wilderness.

I'm a bit older now. Our lambs of yesterday are grown sheep and some have lambs of their own. Now I pray that all parents recognize themselves as sheep and their children as prone-to-wander lambs. I pray, too, that all those sheep and their lambs stay with the flock. That's the only safe place. Surety of food, of shelter, and of caring love.

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Events

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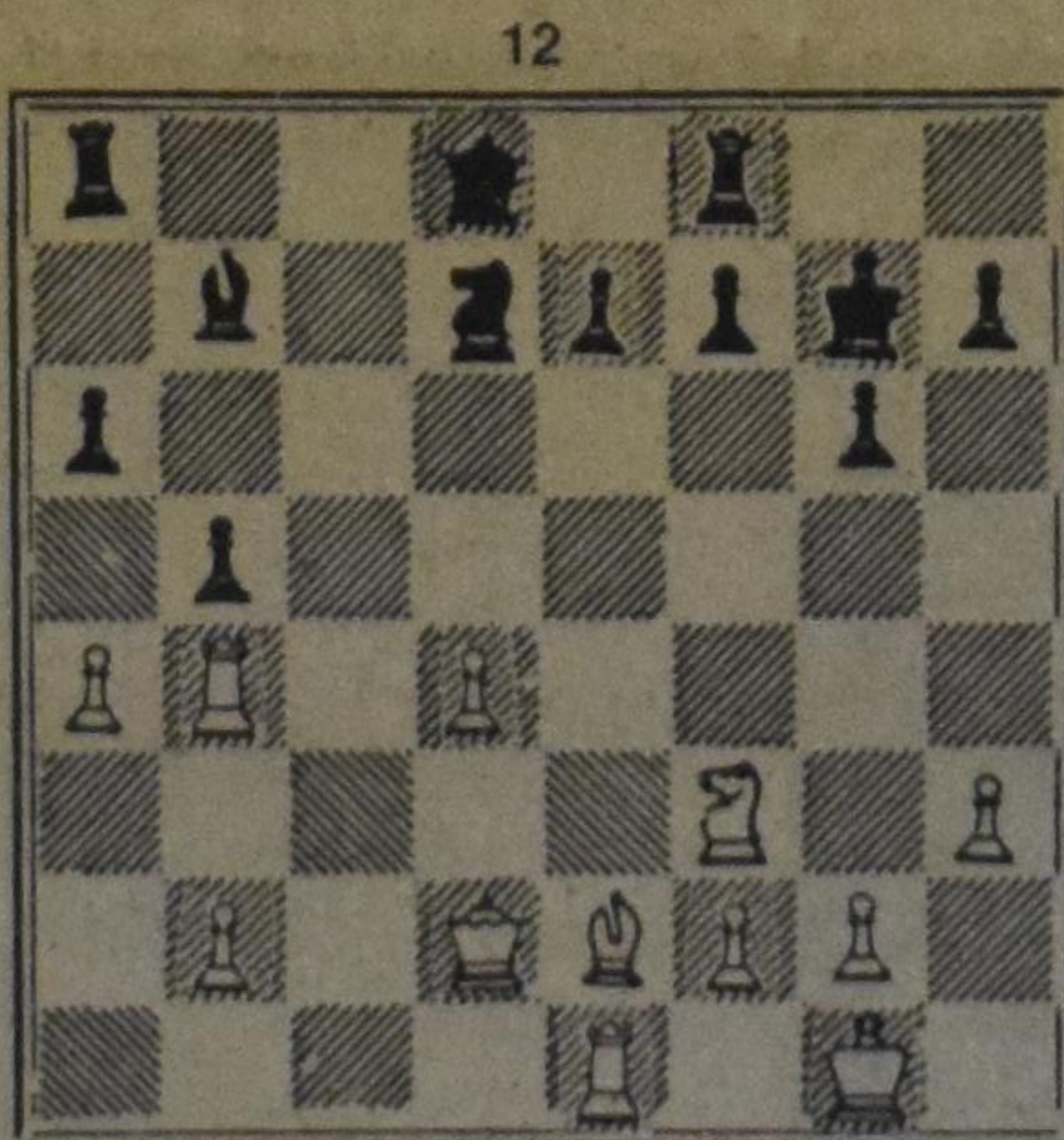
Editor: Pete Layer

BY CORRESPONDENCE

Material vs. Positional Advantage

The following position occurred in a game which decided the 1980 championship.

Black: P.W. Lamain



White: W.L. Boer

Position after White's 19th move

White is threatening to capture the Queen Knight Pawn. Watch how Black reacts.

White	Black
19.	N-QN3;
20. PxP,	P-QR4;
21. R-N3,	B-Q4;
22. R-K3,	P-K3;

Black, although a pawn behind has three isolated White Pawns for targets. The White Rook at K3 occupies an unusual place which can be attacked by the Knight. Black's Bishop is centrally located. I would guess Black is compensated for the loss.

White	Black	White	Black
23. N-K5;	Q-N4;	27. N-K5,	Q-N5;
24. N-N4,	P-R4;	28. R-QB3,	QR-B1;
25. P-R4,	Q-B5;	29. KR-QB1,	N-R5;
26. P-KN3,	Q-Q3;	30. BxP,	

Now it is White's turn to give up the exchange.

30.	NxR;
31. PxN,	QxNP;
32. B-K2,	Q-K1;
33. P-QB4,	

White has regained control in the centre and has a chance to attack a weak spot (KR6).

33.	P-B3;
34. N-N4,	B-K5;
35. QxP,	

Although both White and Black were forced to give up material, they both managed to compensate for the loss by obtaining a better position. At the thirty-fifth move, they now are both equal in strength and both have good chances. Black, however, made a slip and lost one of his three pawns which rapidly led to a lost position in the game.

I hope every reader after playing this through now watches for an opportunity to seek positional compensation when forced to lose material. It will give your stronger opponent some surprises.

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Calendar of events

- Sept. 17- Dec. 4 Back to God Hour Rallies:
Oct. 2-3 in Winnipeg; Rev. Madany speaker. Oct. 22-23 in Chatham; Rev. Bruinooge speaker. Nov. 12 in Clinton Chr. Ref. Church, 8:00 p.m.; Dr. Nederhoo. Nov. 13 in Guelph, St. George's Anglican Church, 8:00 p.m.; Dr. Nederhoo. Dec. 3 in Woodstock; Rev. J. Vreeman. Dec. 4 in London; Rev. J. Vreeman. See local ads for time.
- Sept. 19- Oct. 16 The Canadian Home Bible League; Van Polen Multi-Media Presentations: Sept. 19, Cobourg; Sept. 25, Williamsburg; Sept. 26, Ottawa; Sept. 26, Ottawa; Sept. 27, Ottawa; Sept. 28, Sudbury; Sept. 29, Thunder Bay; Oct. 1, Emo; Oct. 3, Winnipeg; Oct. 4, Niverville; Oct. 6, Altona; Oct. 7, Winnipeg; Oct. 8, Winnipeg; Oct. 9, Carman; Oct. 10, Winnipeg; Oct. 10, Winnipeg; Oct. 13, Winkler; Oct. 16, Edmonton.
- Sept. 25 Recital by Harold de Haan, baritone, accompanied by Douglas Scott, First Chr. Ref. Church, Hamilton; 8 p.m.
- Sept. 28- Oct. 2 Lucan Plowing Match. For reservations contact: Lucy at (519) 451-1919 or Jans at (519) 453-7515.
- Oct. 1 Ambassador Male Chorus in concert; Ontario Bible College, Toronto at 8 p.m.
- Oct. 1,2 All Ontario Rally of the Calvinist Cadets and Calvinettes at the Holiday Inn, Oshawa, Ont. Registration at 7:00 Friday night.
- Oct. 2 Organ concert by Andre Knevel in the St. John the Baptist Anglican Church, 719 Dundas St. E., Mississauga, at 8:00 p.m.
- Oct. 6 Fall Rally of the Chr. Ref. Ladies Societies of the South-western Ontario League, to be held at Grace Chr. Ref. Church in Chatham starting at 10 a.m.
- Oct. 6 Fally Rally of the South-East Ontario League of Chr. Ref. Ladies Societies in the Burlington Chr. Ref. Church, 3422 New St., Burlington, Ont. at 10 a.m.
- Oct. 12 Salem evening to be held in the Mountainview Chr. Ref. Church, Grimsby, Ont.
- Oct. 13 Salem evening will be held in the Rehoboth Chr. Ref. Church, Niagara Falls, Ont.
- Oct. 13-21 The Canadian Home Bible League missionary tour to Mexico.
- Oct. 16 Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
- Oct. 16 Ambassador Male Chorus in concert; Immanuel Chr. Ref. Church, Hamilton, at 8 p.m.
- Oct. 17- Oct. 31 Back to God Hour Rallies: Oct. 17, Sherwood Park; Oct. 19, Edmonton; Oct. 21, Edmonton; Oct. 22, Neerlandia; Oct. 23, Edmonton; Oct. 25, Lacombe; Oct. 26, Red Deer; Oct. 27, Calgary; Oct. 28, Lethbridge; Oct. 29, Nobleford; Oct. 31, Calgary. See local ads for time.
- Oct. 20 7:30 p.m. Creation/Science Seminar in the East Strathroy Chr. Ref. Church. Speakers are: David Herbert: "Man, the Image-bearer of God"; Gary Webb: "Secular Humanism"; Denis Mercier: "Science Defined".
- Oct. 23 Hamilton, Christ Church Cathedral, James St., at 8:00 p.m. Organ and choir concert by the choirs and orchestra of the Ontario Christian Music Assembly; director Leendert Kooy and organist Andre Knevel.
- Oct. 23 Trinity Christian School, Burlington will hold its annual bazaar. 10:30 a.m.: Fashion show; 11:30 a.m.: Main bazaar; 6:00 p.m.: giant auction.
- Oct. 29,30 Western Regional Conference on Liturgy and Music. Dr. Bert Polman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Oct1	Wed.Sept.29	Fri.Sept.24-10a.m.	Wed.Sept.22-noon
Fri.Oct.8	Wed.Oct.6	Fri.Oct.1-10a.m.	Wed.Sept.29-noon
Fri.Oct.15	Wed.Oct.13	Fri.Oct.8-10a.m.	Wed.Oct.6-noon

Books

Education

Philosophizing on the educational process

Education for Responsible Action, Nicholas Wolterstorff; CSI Publications, Eerdmans/Oxford, 1980; pb., 150 pp. Reviewed by W. Stanford Reid, Guelph, ON

The author of this book certainly needs no introduction to Reformed circles, for as the author of a number of books on Christian education, an editor of the *Reformed Journal* and professor of Philosophy at Calvin College, Grand Rapids, MI., he has exercised no little influence upon Christian thinking in America and beyond over a number of years. In this work he seeks to point out that education is not just a matter of collecting facts in a young person's head, nor even just in developing that person's mature personality. Rather he wishes to indicate how the student can develop tendencies within him/her which will result in "responsible action."

In attempting to lay out something of a program for such teaching, he shows at the beginning that human beings are responsible beings. Thus any attempt to inculcate in the young a knowledge of and desire for responsible actions, must be founded squarely on the acceptance that they are responsible individuals. He then goes on to point out that they must be shown that they are responsible for what they do. And to be able to teach them such responsibility, Christianity is of the greatest importance, indeed of ultimate importance, as it is a system of thought which stresses one's responsibility.

As the author's interest, however, at this point is in psychological views of how one inculcates a sense of responsibility, he next turns to a general overview of three principal theories as to how a sense of responsibility is instilled in individuals. He describes quickly, but quite adequately, first the theory which insists upon self-expression as that which leads to growth as the means of developing a person's sense of responsibility. The second is the school which holds that the demands of society teach responsibility, and finally there is the interaction — development school which points to the various stages of maturing. But all these he finds to be inadequate to deal with the problem of education for responsible action.

At this point the author stresses the importance of "internalizing" whatever moral standards or tendencies one has. After all, the human being is a moral agent, but his moral action is not something which is merely on the surface or a passing fancy. Rather the individual needs to develop basic tendencies or habits which will enable him to deal with this question of responsible action. But the big question is how can the parents and/or the teacher develop the internalization of moral tendencies.

There are two basic approaches to this problem. The first one is to apply discipline by means of rewards and punishments. In this way a child is brought to realize that certain acts bring rewards while contrary ones bring punishment of one kind or another. The second is modeling, in which one

who is a model for the child indicates what is right and what is wrong. The two chapters dealing with these are central to the book and are, therefore, the most important. At the end of each chapter a critique of these methods is presented, although their partial effectiveness is pointed out and their usefulness shown.

But the question then arises as to what is "right" and what is "wrong". To demonstrate that this is no easy problem the Kohlberg thesis is examined in detail and is shown to be inadequate, or as the author calls it "myopic." He points out that in dealing with a child it is not necessary each time to state the ultimate principle, but rather one should bring it down to a practical matter of application. This leads then to the question of how one applies an ultimate standard. This is dealt with under the heading of "casulstry", incidentally the proper use of the term, by which an individual is enabled to see how, for instance, the principle of love of one's neighbour may be applied in a specific instance.

This, however, has not answered the question of standards which are what we might have called concretized tendencies. The author then points to the fact that for standards to exist there must be some form of moral authority, and for the Christian this is to be found in God's Word, the scriptures of the Old and New Testaments. By this means the child is not only enabled to know what the standards are, but also the teacher is to seek to so guide

the student by discipline and modelling that the biblical standards are internalized in those under instruction.

Unfortunately the book does not conclude with a summary of the rather closely reasoned argument, but with a chapter on "The Strategy of Values Clarification" which is a critique of Rath, Harman and Simon: *Values in Teaching*, a book which may have originally been written as a review, and which, the reviewer feels, should have been included earlier in the book.

And finally there is an appendix on "Reflections on Taxonomy." While it is interesting this is probably the most difficult section of the book for the average reader, as it is a critique of some of the views of Professor Bloom of the University of Chicago. One is left somewhat at a loss as to why it is brought in at all.

Throughout the book various psychologists of a variety of schools are considered and criticized with considerable acumen. However, despite the publisher's

statement on the back that this is a work for parents as well as educators, a good many readers, unless they are well up on current educational matters, may find it a rather difficult piece of work. If, on the other hand, they will concentrate on it and not read it while watching TV or listening to the radio they may find it of very real help.

The one principal criticism which this reviewer would level at it is that, while at points a certain amount is said about the Bible as presenting the moral standard of God's law, nothing much more is said concerning this. Would it not have been a good idea to set forth in some detail what is meant by the law of love and how it may be applied, over against the various psychological points of view which are considered? One feels that there are some loose ends left untied. Furthermore, from the Christian point of view is not the only effective method of internalizing Christian moral standards by the regeneration of the individual by the Holy Spirit, and the resulting faith in Jesus Christ as Saviour and Lord?

Bible study

Joshua for everyone

The New International Commentary: The Book of Joshua, Marten H. Woudstra, Eerdmans/Oxford, 1981; hc., 396 pp., \$16.95 (U.S.). Reviewed by Rev. Rudy W. Ouwehand, Cobourg, ON

Commentaries on the various books of the Bible are essential tools for pastors and Bible students, but they are no longer commonly in use among lay people. This is true also of our Reformed circles, in spite of our long tradition of theological awareness and Bible knowledge.

We tend to shy away from such heavy commentaries on one book and turn to simpler Bible studies or the devotional type of commentary. In part this trend is due to the tendency of commentaries to be too difficult for the average person to read. Many require a knowledge of the Greek or Hebrew. Others require extensive knowledge of modern theological movements and theories: biblical interpretation, higher and lower criticism, liberalism and fundamentalistic approaches to the Bible. This creates confusion for church members who desire to study the Bible in depth, but who are not trained to sort out all the theological issues of our day.

Such church members in the Reformed tradition will rejoice at

this new commentary on Joshua. Written by Calvin Theological Seminary professor Marten H. Woudstra, it is refreshingly Reformed, soundly biblical and warmly evangelical.

Woudstra does not avoid those things which others have seen as problems in this book; for example, the miracles, or the slaughter of the Canaanites. He places these events in the context of God's covenantal and historical dealings with his people, and he emphasizes the covenant theme throughout the commentary. Miracles are evidence that God is fighting for his people. Those who walk in obedience to the covenant are blessed, and those who rebel are cursed. We must not look for the blessing without acknowledging the reality of the curse in the covenant. The book of Joshua presents both sides of the covenant relationship.

The commentary is a scholarly work which will satisfy the needs of the pastor and student. It presents a detailed analysis of the book and is fully indexed. It also speaks to the lay reader, the man and woman in the pew, in simple and straightforward language, of God's faithfulness in dealing with his people.

This recent addition to the *New International Commentary* on the Old Testament should find an honoured place on the shelves of our home and church libraries.

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